

DECEMBER
1967

THE Instructor

DECEMBER 1967



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• Dot indicates material has been used.
L=Library.
M=Music.

*Includes Answers To Your Questions, Memorized Recitations, Coming Events, and "Not Lost Forever."
**Includes Sacrament Gems and Organ Music.
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Cover: Reminiscences by Tim Dumas: News Press



CHILDREN LOVE THE NATIVITY STORY
(Our Cover)
Magi to the Babe born in a stable, let us also remind them of the greatest gift of Christmas: the gift of our Heavenly Father to us at His Christmas. Our Heavenly Son, Jesus Christ, the Savior of the world!
—GSD
(Cover photo is by Sherman T. Martin and features two of his children, Jennie and Tommy.)



Gittins.

At Christmastide

by President David O. McKay

At this Christmastide I wish to refer to an incident in the life of the Savior, when people who listened to a spiritual address that He had given walked away from Him because they did not understand the meaning of that address. A brief reference to the incident reads:

From that time many of his disciples went back, and walked no more with him. (John 6:66.)

As He saw those disciples walking away and noticed that the Twelve men who had been with Him remained, He said, "Will ye also go away?"

Simon Peter, true to his nature, answered:

Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. (John 6:67-69.)

That Spiritual Significance

That sermon on the bread of life followed the miracle of the feeding of the five thousand with a few loaves of bread and a few fishes. Great teacher that Christ was, He used that miracle to teach the people the *spiritual* significance of the gospel. When they could not understand that significance, but had eaten of the loaves and were filled, they walked

away. Then Jesus turned to the Twelve and asked them the question to which I have referred. Later Jesus took the Twelve up to a mountain nearby and taught them more about the spiritual significance of the gospel, at the conclusion of which He said, "Whom do men say that I the Son of man am?" (a grammatical error that has come down through hundreds of years). The Twelve answered "Some say that thou art John the Baptist [who had been beheaded by Herod]: some, Elias; and others, Jeremias, or one of the prophets"—having in mind the return of the spirit.

Then Jesus said, "But whom say ye that I am?" Impetuous Peter was voice again, and this time after several days communion with Him, Peter answered unhesitatingly, "Thou art the Christ, the Son of the living God." This time he received the word, "Blessed art thou, Simon Barjona [Christ did not call him Peter at this time]: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matthew 16:13-17.)

The World Needs A Testimony

Today, perhaps as never before, the world needs that testimony of the divinity of the Lord Jesus Christ.

We should strive so earnestly to represent Him
(Continued on following page.)

(For all Christmas lessons; to support family home evening lessons 14 and 17; and of general interest.)

or to follow Him that our spirits may be eternally young. If thoughts affect the physical being, might it not be true that eternal truths will contribute to the eternal nature of the spirit within? On the night of His betrayal the Savior said:

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (John 17:3.)

And how may we know of the doctrine?

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7:17.)

Wisdom comes through effort. All good things require effort. That which is worth having will cost part of your physical being, your intellectual power, and your soul power—

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. (Matthew 7:7.)

But you have to seek, you have to knock.

We cannot be true to ourselves, to our loved ones, and to our associates, without feeling a determination to know more about this great truth. The spirit within bears testimony that truth exists in this old world. Through the earnest and sincere prayer of a humble heart, through righteousness and well-doing, Jesus Christ may be found.

What Would You Give for A Testimony?

In Micah, the fifth chapter, Bethlehem, the city of David, is mentioned by that prophet as the birth-place of the Messiah. I wonder if the shepherds, to whom this revelation of Christ's birth was given, had not that prophecy in mind as they kept watch over their flocks by night, and were treasuring in their hearts the hope, as all Judea was treasuring it, that the Messiah would soon come. Those humble men had opened to them a vision of God.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. (Luke 2:15.)

The shepherds did not say, "I wonder if this be true." They did not say, "Let us go and see if this thing be true." They said, "Let us go and see this

thing which is come to pass which the Lord hath made known unto us"—an assurance that God had revealed His Son, that the angels had given to the world the message that He who should be King of kings and Lord of lords had come as a mere Babe in the humblest part of that little Judean town.

What would you give—you who may not have the assurance—to have in your hearts that same confidence that Christ is born, that Christ lives, that God heralded His birth by angels in heaven? All doubt would be banished, all worry concerning your purpose here in life would cease. That is what such a testimony means.

Youth—Whom Do You Seek?

"What seek ye?" were the first words that Christ uttered to some of His Twelve, or some who afterwards became members of the Twelve. "Master, where dwellest thou?" He did not say over here, or over there; but He said, "Come and see." (John 1:38, 39.) And they went with Him that day and spent the rest of the afternoon in His presence.

I ask the youth of the Church today, "Whom do you seek?" Would you keep that youth which is yours now? Then love the Lord your God with all your mind, and with all your heart, and with all your soul; and though the body becomes decrepit and, like an old house, begins to tumble, your spirit will still be young, because your body, after all, is but the house in which you live. Even when your heart stops beating, your eyelids close, and you respond no more to your physical environment, that spirit, still young, will go into the presence of Him whom you have made your ideal. Then truly will it be demonstrated that:

*The stars shall fade away, the Sun himself
Grow dim with age, and Nature sink in years;
But thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wreck of matter, and the crash of worlds.'*

"O Living Christ . . ."

As we celebrate His birth this Christmastide, I hope that the teachings and life of the Master will be more beautiful, more necessary, and more applicable to human happiness than ever before. Never have I believed more firmly in the perfection of

Joseph Addison, "Cato," Act V, Scene I.

humanity as the final result of man's placement here on earth. With my whole soul I accept Jesus Christ as the personification of human perfection—as God made manifest in the flesh, as the Savior and Redeemer of mankind. Accepting Him as my Redeemer, Savior and Lord, I accept His gospel as the plan of salvation, as the one perfect way to human happiness and peace. There is not a principle which was taught by Him but seems to me to be applicable to the growth, development, and happiness of mankind. Every one of His teachings seems to me to touch the true philosophy of living. I accept them with all my heart!

Despite discouragement and disheartening conditions throughout the world, Christmas is the happiest season of the whole year. But let us ever keep in mind that people are most blessed whose daily conduct most nearly comports with the teach-

ings and example of Jesus Christ, our Lord and Savior, at whose birth was proclaimed: "... On earth peace, good will toward men." (Luke 2:14.)

May the peace of our Father in heaven abide in your hearts and the hearts of people everywhere as they draw near to Him in prayer and in praise this Christmastide. May the sick be restored; may the sorrowing be comforted; may the lonely have their hearts lifted; may the weary be rested; the needy be fed; may the doubting receive assurance; and may evil and designing men be confounded.

*O living Christ who still
Dost all our burden share,
Come now and reign within the hearts
Of all men everywhere.*

—John Oxenham.*

*From "Peace" by John Oxenham. *Selected Poems of John Oxenham*, Harper and Brothers, New York, 1948; page 113. Used by permission.
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Photo by David W. Evans Associates.

"Can we have fun with our friends and still keep Church standards?"

Discussing the subject are, left to right Kay Thornblad (Midvale Fifth Ward, Midvale Stake); Pauline Cowley, Arlene Prows, Denise Dahn, and Ola Despaign (Butler Fourth Ward, Butler West Stake).

How can we explain to young people that Jesus' teachings still apply today? Is it possible for youth to find the breakthrough in—

GOSPEL STANDARDS AND POPULARITY*

*by Elder Paul H. Dunn
of the First Council of the Seventy*

Some time ago I had to accept a challenge when one of my daughters came to me with a social problem that was very disturbing. She was in junior

high school at the time, and involved with a social group consisting of seven girls (four members of the Church and three nonmembers). The four had a silent pact, as it were, to convert the other three. One day while lunching together, as they frequently

(For Course 9, lesson of February 18, "A Latter-day Saint Is Loyal"; for Course 15, lesson of February 25, "Paul Appeals to Caesar"; for Course 17, lesson of February 4, "King Noah and Abinadi"; for Course 25, lesson of February 18, "A Promise To Be Kept"; for Course 27, lesson of January 21, "Faith in Jesus Christ"; to support family home evening lesson 22; and of general interest.)

*Excerpted from a talk, "Happiness Is . . ." by Elder Paul H. Dunn, at Brigham Young University, April 18, 1967. Published by Extension Publications, BYU, Provo, Utah. Used by permission.

did, one of the young Latter-day Saint girls commenced to tell an off-color story. It was in poor taste and totally out of order.

Keep Me Popular

My daughter came home that night and recounted the situation. In fact, she was even bold enough to tell me the story. It was a problem! "Now, Dad," she said, "don't tell me what's right and what's wrong. I think I understand the principles of the gospel sufficiently to know that that wasn't the thing to do. But," she said, "what do you *do* when you find yourself in this kind of a situation? How do you handle it?"

She did not add this postscript, but I could see it in her eyes: "Remember, Dad, the important thing at my age is to be included. And remember, sir, all 15-year-olds want to be popular, to be accepted, to be wanted, and they don't want things to be too 'churchy.'" She was saying, in effect, "Will you give me an answer and at the same time keep me popular." Well, now, that *is* a task for any teacher or parent.

So we visited for awhile. I try frequently to get my daughters to see the application of the principles of the gospel in their lives. I turned, after some discussion, to the cleansing of the temple experience recorded in the Gospels of Matthew, Mark, and Luke. You will recall the story of the Pharisees, the Sadducees, and the practices of the money changers. As I read it, I asked her, "What do you get out of this story?"

She said, "Well, the Savior was upset."

Stand Up and Be Counted

I said, "May I just suggest one thought? He was saying to His peer group that there comes a time in every person's life when he has to stand up and be counted, and while it may not be the popular thing to do, there are times when you have to do what is right even though it is not easy. You may have to stand alone a few times."

I said, "You think about that. Then you and I will have another talk."

She thought about it and came back a little while later and said, "I can't think of any way yet to apply the principle, Dad."

So we talked some more.

I said, "I'll tell you what—if the Savior was right, let's you and me go out in the garage, and I'll make a cat-o'-nine-tails whip. Then you go over tomorrow and clean out that junior high school of all its iniquities."

"Dad," she said, "you have missed the *point*. You *can't* do that and be popular."

I said, "All right, how's this for an idea? The next time you find yourself in that kind of social situation and somebody starts to tell an off-color story, you stand up and say, 'Now you listen here, we won't have any more of that!'"

She said, "Dad, you just haven't *got* it! I couldn't do *that*!"

I thought maybe she would think that way, and I said, "Well, now, why don't *you* submit a plan?"

She said, "Let me think some more."

The New Testament Works!

I went about my business. A new day came and went, and as I returned home the next day I found my wife in the kitchen peeling potatoes, and I noticed she was holding back the tears.

"What's the matter, honey?" I asked.

She said, "It's your daughter! Better go see her."

I thought, "Another crisis!" So I tiptoed into the back bedroom and there was a sweet experience awaiting me. This little lady, who had wrestled with life as it really is, was pushing back a few tears of her own.

I said, "Well, tell me what is the matter."

And she said, "Dad, it's an interesting thing. I took the cleansing of the temple story to task today and tried it out."

"Oh, did you clean out junior high?"

"No," she said, "I called M— (the LDS girl who had told the off-color story) and said, 'Can you walk home with me?' 'Yes.' So we walked home. I brought her into the bedroom and sat her down and I said, 'M—, I want you to know that our friendship means a great deal to me. Yesterday you really put all of us on the spot. I felt it, and I think you did. I know you didn't mean to cause feelings or tension, but when you told that story it reduced all of us in the eyes of our non-Latter-day Saint friends. Now, while I appreciate your intent was maybe honorable, and you thought this was a clever way to be noticed, I wonder if the next time you feel that you have to do this, you would warn me in advance so that I could be excused.'"

M— broke down, put her arms around her friend and said, "Will you forgive me?"

She said, "Dad, we cried for half an hour." Then the climax: "You know what, Dad?"

"No, what?" I asked.

She said, "The New Testament really *works*, doesn't it?"

Library File Reference: YOUTH.

IF anyone had suggested to me a few months ago that I would ever smoke marijuana, I would have knocked him down."

He was a nice-looking young man, tall, and powerfully built from years of weight lifting and sports. I knew he meant what he said. It would be very difficult to force him physically into doing anything he did not want to do. I knew, too, that he was from a good home with fine parents who loved him with all the love they had to give. They had taught him of the things of God and of the principles of right and wrong.

"How did you start, then?" I asked.

"It was so simple, it's hard to believe even now," he replied. "One day I was with another fellow who was smoking marijuana as we walked along the street. He asked me if I'd ever tried it, and I said no. He handed the cigarette to me and suggested I take a few puffs, and without thinking, I did."

He sat, shaking his head, still unable to conceive how marijuana smoking had ever happened to him. Then he continued, "All that fellow had to do was give me the chance, and I took it. I knew better, but at that moment I couldn't see any harm



For awhile the life of the drug addict seems like fun, but there is a constant emptiness inside—a strange feeling of starving to death in a land of plenty. It was depravity of this and other kinds which enabled the Prophet Amos to foresee—

"...A FAMINE IN THE LAND"

*by Martin C. Nalder**

in trying it just once. After I'd smoked the first one, it was funny . . . the next time there weren't the same reasons for saying no that I'd had before."

The young man went on to tell me that he later began using LSD and other drugs in almost the same way. He dropped out of college and went to work in order to make enough money to supply himself with these things. He started offering the chance to "try them" to other young people, and many of them accepted. He began to associate with others who, like himself, were running away from life by withdrawing into an unreal, fantasy world of drugs. He stayed away from home, riding the streets late at night on a motorcycle, taking dangerous chances at high speeds "for kicks." There were girls around him all the time, it seemed—girls whose standards were lower than those he had been taught, and they encouraged him to break the moral laws of God.

One morning he came home at five a.m. and found his mother in tears. She began to plead with him to stop what he was doing and return to the things he knew to be right. He struck her with his fists, then tried to choke her. That is why this young man was sitting in my office that day. He now realized that something had gone wrong. He was not the same fine young man he had been a few months before, and he was frightened at what had happened to him. He was wise enough to know he needed help and had come to get it.

"I feel like I'm living in a strange land," he told me. "I'm not sure right now how I got here or where I am, but I want to get back home."

Just Once!

How could a young man who should have been a fighter for the things of God have become a hostile, scared, confused, unhappy individual?

We live in times when there are many who follow the ideas of King Noah in the Book of Mormon, a man who "did not keep the commandments of God, but he did walk after the desires of his own heart. . . . And he did cause his people to commit sin, and do that which was abominable in the sight

(For Course 9, lesson of January 14, "A Latter-day Saint Is Self-reliant and Has Self-control"; for Course 17, lessons of February 4 and 11, "King Noah and Abinadi" and "From Bondage to Freedom"; for Course 19, lesson of February 25, "New Light Upon Relationship of Man to God"; for Course 25, lessons of January 14 and 21, "Return Unto Me" and "Turn Around and Face the Light"; for Course 27, lesson of January 28, "Repentance"; for Course 29, lesson of December 31, "Repentance": to support family home evening lessons 17 and 18; and of general interest.)

*Martin C. Nalder has authored two 3-act plays, *In the Time of Harvest*, (published 1954) and *No Greater Crown* (1959). He is first counselor in the Sherman Oaks Second Ward bishopric, San Fernando (California) Stake, and has held positions of regional drama director, superintendent of both Sunday School and YMMIA, and MIA teacher. He served in the British Mission, where he was associate editor of the *Millennial Star*. He attended Stanford University (A.B., 1947), University of Utah (M.A., 1954), Cornell University Medical College (M.D., 1957), and UCLA (M.P.H., 1964). He was a peace corps psychiatrist with UCLA and is now in private practice in psychiatry.

of the Lord." (Mosiah 11:2.) People of this type live for the pleasures of life. They object to anyone trying to influence them for good. "I'll do it if I want to," they boast, "and besides, it's fun." Those little words seem to justify anything—it's fun. If a righteous man warns of the disastrous consequences of such behavior, as Abinadi warned King Noah and his followers, the sinful become angry and seek to destroy him, not always physically or by force, but more often in our day and age in subtle ways—such as offering the chance to try something, just once. It is frightening how often that is all it takes to start a bad habit—just once.

The Emptiness Grows

There are thousands of young people, and older ones, too, who live in this make-believe world full of pleasures and opportunities to indulge themselves. For awhile it seems like fun, but there is a constant emptiness inside which needs to be filled—a strange feeling of starving to death in a world of plenty. It does not make sense, so they try more and more things which others say will satisfy their need, and they break more and more the commandments of God.

And the emptiness gets worse.

They reject society, their families, and their religious beliefs. They recognize they have become different, that they are no longer comfortable at church or among people who are trying to live gospel principles. They feel alienated as their confusion and hunger increases, because in their land—the land of the King Noahs—there is a famine:

. . . not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it. In that day shall the fair virgins and young men faint for thirst . . . they shall fall, and never rise up again. (Amos 8:11-14.)

A Hard Journey Back

The young man who sat in my office that day is on the road back from the realms of the King Noahs to the land of righteous men like Abinadi, where the wells of living water will satisfy his inner hungers and thirsts. He is a fighter, and he knows now what to fight and that the fight is a constant one. He realizes that the principles of righteousness cannot be forgotten or ignored, not even once.

It is a long and a hard journey back, but I believe he will make it.

Library File Reference: TEMPTATION.



As children of our Father in heaven we are given the right of being agents unto ourselves—free to choose and act—which gift of free agency is . . .

POWER BEYOND UNDERSTANDING

*by Wilford E. Smith**



While serving as an army chaplain in Honolulu in 1944, I was having a friendly argument about free agency with my assistant one day as we rode in my jeep. He was a bright, young college graduate who planned to become a minister when the war was over. He was defending the Calvinistic doctrine of predestination which contends that the course of each person's life was set before he was born and that he could make no choices or decisions which would change it.

We soon stopped for a red signal light at a busy intersection, and I said, "Don't stop. Drive right on through."

"We'll get killed," he replied. "We couldn't possibly get through that traffic."

"No, we won't. Go on through. Nothing can hurt us if we are not predestined to be hurt; and if we are, nothing can change it."

For a moment he appeared to be trapped; then he responded brightly, "But we were predestined to stop for this red light."

The Fatalistic View

This fatalistic view makes mortal men little more than clods unable to influence their own destiny. It is a monstrous doctrine which places on God the blame for everything evil which men do, for He, being omnipotent, predestined them to do it. And it recognizes no virtue in men for doing good, for that, too, was predestined and is beyond human freedom of choice.

A few weeks ago, while serving my annual short tour of active duty in a military hospital, a fine-looking young sergeant recuperating from a nervous breakdown pleaded for enlightenment on this same question. The pathos in his voice reflected the overwhelming depth of his struggle for meaning in life as he haltingly asked, "Chaplain, if it is true that God is omniscient, and He knows everything that is going to happen long before it takes place, why does He let so many terrible things go on? What can we do to change a world in which everything has already been determined?"

(For Course 9, lesson of January 14, "A Latter-day Saint Is Self-reliant and Has Self-control"; for Course 15, lesson of December 31, "On the Road to Damascus"; for Course 17, "The Church Established"; for Course 19, lessons of February 11 and 25, "Knowledge Concerning Eternal Nature of Man" and "New Light Upon Relationship of Man to God"; for Course 29, lessons of February 18 and 25, "Foreordination and Predestination" and "Law of Eternal Progression"; and of general interest.)

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I was deeply moved by the great frustration which had placed this young man on the brink of insanity, as he struggled with his own sense of failure, guilt, and nothingness.

Man is not a pawn in a monstrous game. Man was placed by a loving Father into a mortal, earthly situation in which all the ingredients are available for him to create his own garden of Eden. Beauty beyond description, power beyond understanding, and wealth beyond calculation lie at man's finger tips, in orderly patterns which challenge him to unlock the doors and become a creator, even in mortality.

The Basic Law of Existence

There is a law, irrevocably decreed in heaven, which governs the movement of matter in time and space.¹ Line upon line, precept upon precept, men who apply themselves diligently can learn these laws and use them to control and subdue the earth.² The same logic applies to the control of human behavior.

One basic law of human existence is that man lives in order that he might have joy.³ Another is that wickedness never was happiness.⁴ Another is that man can be saved no faster than he gains knowledge.⁵

By using knowledge to avoid the pitfalls of wickedness (since failure to use it is the same as beating one's head against irrevocable law), man can find the pathways to joy. That so many fail to find the way is a tribute to the powers of Satan who is still blinding men with the doctrine of predestination—a doctrine which deadens eagerness to seek, to ask, to knock, to search.

As Paul so eloquently taught, the influence of cultural impressions on human thought makes it impossible for a man to be self-made or to stand alone. Man learns from others, and none can find the way to truth without good teaching.⁶ It is so easy for the best of men to flounder in ignorance, even when motivated by good intentions, as Paul did before his vision.

Is Life A Hollow Mockery?

Much eternal truth has been given to us in the scriptures. We have only to study them and then apply the truths learned to know that enlightened men develop a culture in which individual and co-

operative efforts can create beauty and build a great technological and social organization to lift men out of the mire of fatalistic belief in predestination.

My young friend in Hawaii was not predestined to stop at the red light. The light was not even predestined to be there. Thinking men deliberated before placing it there, and my driver had practiced diligently to learn how to drive and how to use red lights for protection.

Similarly, there were real causes for the young sergeant's mental illness which could be corrected as they became understood. He is now on the road to recovery. In time he will undoubtedly understand himself more fully and take the necessary steps to regain full control of himself.

Life is not a hollow mockery in which men dance as puppets on a string. The world is man's to subdue and to control. By working together in cooperative intelligence, men are creating and discovering new marvels every day, and we have seen only the beginning. In the Latter-day Saint culture, where people are taught to strive, and to realize that man reaps as he sows, failure to use free agency in responsible search for truth and in application of known truth is mockery of both God and man. This failure cannot help but reduce the happiness which creative man was put on the earth to enjoy.

The Power Within!

In a world where so many good people suffer because of honest ignorance, great is the responsibility of Mormons to prepare themselves to know the truth and to help less fortunate people find it. It is the challenge of the Latter-day Saints to be a light unto the world:

... As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints. (Doctrine and Covenants 121:33.)

Jesus said:

Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.

But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned. (Doctrine and Covenants 58:27-29.)

Library File Reference: FREE AGENCY.

¹See Doctrine and Covenants 88:34-43; 130:20, 21.

²See Doctrine and Covenants 88:78-79.

³See 2 Nephi 2:26.

⁴See Alma 41:10.

⁵See Doctrine and Covenants 130:18, 19.

⁶See Romans 10:10-15.



Art by Dale Kilbourn.

Members of the Church have a responsibility to extend the right hand of fellowship to new members and investigators. For it is written in the scriptures, "That which we have seen and heard declare we unto you, that ye also may have—"

"Fellowship With Us"

I JOHN 1:3

by Warren E. Pugh*

After having tracted in a certain area in California for several days without success, two young missionaries finally were admitted to a humble home where they found a family (father, mother, and three little girls) who indicated some interest in hearing their message. Since there were several members of the Church living in this area, with an organized ward and a lovely chapel, the missionaries felt that they had a fine opportunity to bring this family into the Church.

After teaching the first discussion, the missionaries invited the family to attend Sunday School and sacrament meeting. The little girls thought this would be exciting, especially since the mission-

aries had explained that friendly people lived in the ward. The children were looking forward to meeting some new friends and hearing more about the Church. Sunday morning they arose early, put on their best dresses, and walked to the chapel.

When they reached the Church, they met some other little girls whom they recognized as their classmates in day school. They thought to themselves, "Isn't this wonderful! We already know some people in the Church." But to their amazement, their school friends came up to them and said, "What are you doing here? You don't belong to our Church. You can't come to our Sunday School."

(For Course 9, lesson of February 11, "A Latter-day Saint Is Kind"; for Course 13, lessons of December 31 and March 3, "Rejected by His Own" and "Who Is My Neighbor"; for Course 15, lesson of February 4, "Gentiles Given the Right Hand of Fellowship"; for Course 25, lesson of February 4, "Redressing Wrongs"; and of general interest to all classes.)

*Warren E. Pugh is a member of the Sunday School general board. He has served as president of Northern California Mission and as bishop of Holladay Eighth Ward. Other church positions include bishop's counselor, high council member, and Sunday School superintendent. He is presently Utah State senator and was formerly a member of Utah State House of Representatives. Brother Pugh and his wife (Leta V. Curtis) have three children. Their son, Donald, is serving a mission in Scotland.

Embarrassed and hurt, especially since the missionaries had told them how welcome they would be at Sunday School, the three little girls turned around and went home. They reported the incident to their parents.

From this time on, the missionaries were no longer welcome in that home. A family that might have accepted the gospel was denied the opportunity because of the thoughtless actions of Sunday School members—who ought to have known better.

How different the story might have been if the little girls who were members of the Church, upon seeing their nonmember classmates, had come up to them in genuine love and said, "How happy we are to have you visit our Sunday School! Come with us and we will show you where to go and introduce you to our teacher."

Those who are converts themselves, and missionaries who have taught the gospel to converts, truly appreciate the importance of the actions and attitudes of Church members toward investigators. Most converts and investigators find it necessary to change some of their former habits. Many find upon joining the Church that their former friends are not as close to them as they were earlier. The things the new members formerly did for recreation and entertainment no longer are appropriate. This simply means that new friends within the Church must be found. New activities and different forms of recreation must supplant those in which they can no longer participate.

In addition to this, new members of the Church are being introduced to forms of worship with which they are not familiar. Our sacrament service, conducted by the Aaronic Priesthood, is very different from that of the Protestant or Catholic churches from which they might have come. The extent to which our young people participate is unique. The fact that our bishop and other priesthood leaders are not professional ministers is different. New converts also are being exposed to new teachings, such as the restoration of the priesthood, present-day revelation, the nature of the Godhead, to mention only a few. All of these things add up to a need for genuine friendship among members of the Church.

This problem, which we refer to as fellowshiping, is not new in the Church. It has existed wherever missionaries have made converts. This is especially true when the gospel is introduced to people with different backgrounds from those of the main body of the Church.

The Apostle Paul found, as he taught the gos-

pel and baptized new converts at Antioch, that there were some in the Christian Church who would not accept the new converts because they were not Jews and were not living according to the Jewish law. Paul, and Barnabas, his companion, then appealed to Peter at Jerusalem, who made it clear that the Lord had revealed through him, Peter, that the gospel was to be taught to the Gentiles. Peter further testified that he had seen the Gentiles receive the Holy Ghost.

And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us. (Acts 15:8.)

These people were then accepted into the Church in full fellowship, as a result of being baptized and receiving the Holy Ghost.

On another occasion Paul wrote to the converts at Ephesus, calling their attention to some of the ways they had lived before accepting Jesus Christ. He then reminded them of their new conditions after baptism:

Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God. (Ephesians 2:19.)

Fortunately for new converts today, most Church members accept this direction of Paul and are willing to help the new members become "fellowcitizens with the saints" no matter what their former backgrounds might have been.

In one area of the Church the ward membership has caught the spirit of fellowshiping. A young man and his wife were baptized, and following their confirmation on Sunday they were visited in their home by 21 people from the ward. Imagine how welcome they felt and how much easier it was for them to make the adjustments as "fellowcitizens with the saints," knowing that the ward members were genuinely interested in them!

After having asked many new converts how they came to join the Church, I am convinced that most conversions are the result of some member of the Church inviting a friend or relative to investigate. People who are introduced to the gospel in this way have a great advantage, because they are already partly fellowshiped through their friend.

Sunday School members of all ages can help the fellowshiping program by watching for people attending Sunday School the first time. Let us be gracious and helpful to them. They may need assistance in finding the proper class—but perhaps their greatest need is just to find a friend.

Library File Reference: FELLOWSHIP.

A Remarkable Meeting

by Chad L. Hoopes*

God often intervenes in man's life to help him withstand the traumas of worldly existence and to make his life more meaningful. Elder David O. McKay, when recounting "a remarkable meeting" that occurred on November 4, 1921, testified to that premise:

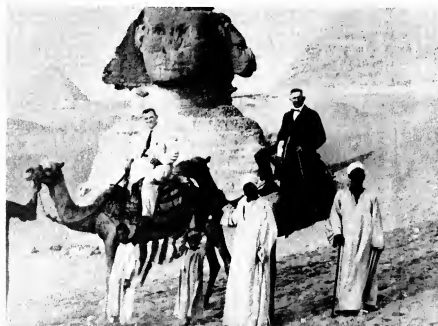
If men will but seek the Lord in the right way, they will always find Him.¹

(See centerspread article, "In the Land Where Paul Taught," November issue of THE INSTRUCTOR, for history of the Church in the Middle East.)

While touring the Mormon missions throughout the world in 1921, Elders David O. McKay and Hugh J. Cannon desired to contact Joseph Wilford Booth, former Turkish Mission president, and the most reliable person to guide them to the few surviving members of the Turkish Mission. They knew only that he was en route to Aleppo, Syria. Because of World War I and the Turkish rebellion, members of the Church in the Middle East had been scattered, imprisoned, and murdered. In the small community of Aintab, Syria, for example, over one hundred Church members had been reduced to about thirty-five in number by November, 1921. The possibility of the missionaries assembling these few Saints seemed to Elder McKay quite nebulous with-

(For Course 7, lesson of January 14, "When To Pray"; for Course 9, lesson of December 10, "A Latter-day Saint Is Prayerful"; for Course 13, lesson of February 11, "The Return of the Missionaries"; for Course 15, lessons of January 17 and February 4, "The Roman Empire" and "Gentiles Given the Right Hand of Fellowship"; for Course 27, lessons of January 14 and 21, "Servants of God" and "Faith in Jesus Christ"; and of general interest.)

¹Deseret News, Salt Lake City, November 26, 1932; page 6.



ELDERS DAVID O. MCKAY (RIGHT) AND HUGH J. CANNON
IN THE MIDDLE EAST.

out the help of Joseph Booth, who understood the language and knew the geography of Syria. These men prayed that God would make possible their meeting, that they might reorganize the Turkish Mission and give to the Armenian Saints some \$7,000 collected in Utah to feed, clothe, and house the destitute Church members.²

God did intervene. The three missionaries did meet in Haifa, Syria, in a miraculous way.

The World Tour Mission

President Heber J. Grant had publicly announced the world tour of missions on October 15, 1920. He had always desired, as a junior apostle, to tour the missions in order to study conditions and gather data so that there would be someone in the First Presidency and Council of the Twelve who was thoroughly familiar with actual mission conditions. Elder McKay was asked to carry out this unique mission. President Grant also suggested to Elder McKay that he ask Hugh J. Cannon, who was president of Liberty Stake, to accompany him. Elder McKay remarked at a general conference: "I readily acquiesced because I knew his worth. Then I respected him; today I love him."³

On December 2, 1920, the missionaries attended a special meeting in the Salt Lake Temple, where the First Presidency and members of the Twelve set apart the two men as "missionaries to travel around the world." Elder Cannon recorded parts of the meeting in his journal. He wrote:

This occasion merits attention because of the inspired promises which were made and their subse-

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²David O. McKay, *Cherished Experiences*; Deseret Book Company, Salt Lake City, Utah, 1955; page 79.

³2nd Annual Conference Report, April 6, 1922; page 62.

quent miraculous fulfillment. Had the travelers expressed the innermost desires of their hearts, the result could hardly have been more satisfactory. No prophets of old ever spoke with more certainty than did President Grant, as he pronounced a blessing upon Brother McKay, stating among other things that he should have power to avoid dangers both seen and unseen and that his course would be directed by the whispering of the divine spirit.⁴

A Prayer on Mount of Olives

The itinerary of the world tour included Japan, China, Hawaii, the Pacific Islands, New Zealand, Australia, India, Greece, Italy, and other countries. On November 2, 1921, the missionaries arrived in Jerusalem. In the meantime, Joseph Booth, having left Utah in September, 1921, neared the Holy Land. He had traveled from New York to England, to Italy, to Greece, to Alexandria. It is ironical that both parties represented a specific mission for the Church, but that they were not cognizant of one another's whereabouts. Elders McKay and Cannon, by telegram, had inquired of Booth at the United States consulate at Aleppo, Syria. The American consul replied: "Informed Booth en route Aleppo. Do not know whereabouts." Furthermore, the European Mission president knew only that Booth traveled to Aleppo. The dilemma of when and where to meet Booth prevailed. Elder McKay wrote in his diary:

We have no idea where he is, but shall leave Jerusalem for Haifa, en route to Aleppo, tomorrow morning. Have concluded to go by auto through Samaria, visiting Bible scenes.⁵

Elders McKay and Cannon climbed the Mount of Olives. Near where Christ once prayed, they prayed "that we should be led by inspiration on our trip to the Armenian Mission." Hugh J. Cannon testified that on this occasion his strongest convictions of the divinity of Mormonism came to him. "My faith in the divine Lord was never stronger, never deeper than at present," he said.⁶ Two significant events after the missionaries left the Mount had direct relation to the miraculous meeting with Booth: first, McKay decided not to travel to Haifa by auto but by train; second, Cannon failed to make Haifa hotel reservations. Elder McKay said,

Upon returning to the hotel from the Mount I felt strongly impressed that we should go by train and not by auto to Haifa. When I said as much to President Cannon, he replied, "If you feel that way we had better take the train."⁷

⁴Hugh J. Cannon, World Journal, page 8. MS possessed by Dean Cannon, Fullerton, California.

⁵David O. McKay, Cherished Experiences, page 80.

⁶David O. McKay, Cherished Experiences, page 80.

⁷Deseret News, Salt Lake City, January 23, 1922; page 6.

⁸David O. McKay, Cherished Experiences, page 80.

A Direct Answer to Prayer

On November 4 the two Mormons left Jerusalem for Haifa. Booth also traveled by train towards Haifa. His diary depicts his thoughts of the improbability of meeting the world travelers:

I had left Utah in September, 1921, and was not informed as to the itinerary of these elders, except that they had been instructed to visit the twelve-year-shepherdless flock in Syria. Where were these brethren? On this point I was as ignorant as they were of my whereabouts. Fervent prayers were offered daily to the Lord, in whose service we were, that somehow, in His infinite wisdom, we all might meet; and of course Palestine was the most desirable place in all the world for that meeting, but how unlikely amid a million chances.⁹

Booth traveled on the Kantara train from Alexandria to the Holy Land. This train met the Haifa train at Ludd Junction, several miles northeast of Jerusalem. McKay and Cannon arrived at Ludd only a short time prior to Booth's arrival. Before he boarded their train bound for Haifa, Booth spent nearly an hour walking about Ludd looking for the two missionaries. Booth recalled: "I was disappointed in not meeting them there."¹⁰ This remark suggests that Booth believed Ludd the most likely meeting place, since it was the main railroad junction for Haifa. While at the Ludd junction, President Cannon neglected to call Haifa for hotel reservations (they generally made advance reservations to facilitate travel). McKay noted the significance of Cannon's forgetfulness:

It was nothing unusual for me to forget a thing like that, but it was for Brother Cannon. Indeed, I do not recall another single important detail on the entire trip which he forgot or overlooked.¹¹

Because of President Cannon's forgetfulness, Elder McKay, upon arriving at Haifa, sought information regarding reliable hotels. This unusual delay at the railroad station is important. Elder McKay said: "I went to the station office door just at the same moment that another traveler reached it. He touched me on the shoulder saying, 'Isn't this Brother McKay?'"¹² Joseph Booth also recorded this meeting in his diary:

(Concluded on page 475.)



JOSEPH WILFORD BOOTH.

⁹Joseph W. Booth, "The Armenian Mission," The Improvement Era, Vol. 31 (October, 1928), page 1049.

¹⁰Joseph W. Booth, Personal Diaries, November 4, 1921. Booth's Diaries are in the Special Collections section of the BYU library.

¹¹David O. McKay, Cherished Experiences, pages 81, 82.

¹²Deseret News, Salt Lake City, November 26, 1932; page 6.

Keeping our minds on all of the Lord's commandments is like juggling 10 balls and then juggling a hundred others besides. But Jesus gave us a simple way to keep His commandments in . . .

THE INCREDIBLE LAW OF LOVE

*by Winnifred C. Jardine**

The noted photographer-writer Yousuf Karsh once traveled from his home in Canada to Lambaré, South Africa, to do camera portraits of one of the world's great men—Dr. Albert Schweitzer. As Karsh studied this renowned doctor, musician, philosopher, humanitarian, theologian, and writer, a thousand questions crowded his mind.

How did Dr. Schweitzer think Christ would be received if He were to appear in our time, Yousuf Karsh inquired.

"People would not understand Him at all," the doctor replied, softly.

Which, then, Karsh pressed, did Dr. Schweitzer consider the most important of the Ten Commandments? Dr. Schweitzer thought about that for a long

(For Course 5, lessons of December 2 to 24, "Jesus Showed Us How To Love One Another," "Love Makes Us Want To Share," "Our Heavenly Father Loves Us," and "We Show Our Love When We Are Kind"; for Course 9, lesson of December 24, "Christmas, A Time for Loving and Giving"; for Course 11, lesson of February 4, "The First and Second Commandments"; for Course 17, lesson of January 7, "Life and Teachings of Jacob"; for Course 25, lesson of December 10, "Gifts That Can't Be Wrapped"; to support family home evening lesson 13; and of general interest.)

*Winnifred C. Jardine, well known as a home economist and journalist, is an active member of the East Mill Creek Seventh Ward, East Mill Creek (Salt Lake) Stake. She is a member of the women's committee, International LDS student association advisory board, and is a Primary teacher. Past positions include being a member of the YWMA general board, stake Primary board, stake Relief Society board, and the editorial board of *The Children's Friend*. She has been a stake YWMA president. Sister Jardine attended Iowa State University (B.S., 1941). She is married to Stuart B. Jardine, and they have four children.

moment, then replied, "Christ gave only one commandment. And that was Love."¹

The Great Commandment

Is it possible that *love* would encompass the instructions the Lord gave to Moses on Mount Sinai during those 40 days? Is it conceivable that *all* of the Ten Commandments could be contained in the Law of Love?

Jesus spent the last three years of His life teaching the doctrines of His Father. And yet, when a Pharisee lawyer inquired as to which was the great commandment in the law, Jesus answered him:

. . . Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. (Matthew 22: 37-40.)

Is it credible that all the teachings of the Savior could be gathered under this one great commandment of love?

We may question whether we can possibly keep all the commandments of the Lord. We might even wonder if we know what they are. Keeping our minds on all of the commandments at once is like juggling at least 10 balls—and then juggling a hundred others besides.

To Love Is To Fulfill All Laws

Perhaps in His answer to the Pharisee the Savior was giving a simpler way of keeping His commandments. If we love, we will fulfill the whole law.

The first four of the Ten Commandments would not be necessary if everyone loved the Lord. We would have no other gods before Him, nor make any graven images. We would never use His name disrespectfully. Through our love for Him we would want to honor His day and keep it holy.

The remaining six commandments would be unnecessary if we loved our fellowmen. Of course, we would honor our parents. We could never harm anyone, much less kill. Hurting another through immorality or sinful living would be out of the question. We would not steal, nor lie, nor be covetous. Love would eradicate these evils.

Even the greater message of the Sermon on the Mount is embodied in the Law of Love. Anger is

¹Yousuf Karsh, *Portraits of Greatness*; Thomas Nelson & Sons, New York City, N.Y., 1959; page 178.

diminished through love. Forgiveness finds its roots in love. Humility is an essence of love. Judging others is an enemy of love. Treasures of heaven are the rewards of love.

Love Is the Key

Every commandment given by our Father in heaven through Jesus Christ was given because of His love for us. Every commandment exists solely for our happiness and joy. In turn, we can receive this happiness and joy only by keeping these commandments through love. *Love is the key.*

In his dissertation to the Corinthians Paul explained the all-encompassing nature of love. (I Corinthians 13.) Nine virtues he enumerated as necessary in keeping this commandment were recounted by Henry Drummond, nineteenth century theologian, in his essay, *The Greatest Thing in the World*.²

Patience, Kindness, Generosity, Humility, Courtesy, Unselfishness, Good Temper, Guilelessness, Sincerity—all possessed in their fullness.

²See Henry Drummond, *The Greatest Thing in the World*; James Pott and Company, New York, 1890; pages 20, 21.

A REMARKABLE MEETING (Concluded from page 473.)

*About 12:30 the train stopped at Haifa. I carried my satchels into the baggage room and left them a moment while I looked around to inquire if a ship were in the harbor bound for Beyroute, and lo turning around I was suddenly face to face with the men whom I have hoped and prayed and longed to meet—Bros. McKay and Cannon—they came on the same train from Ludd, passed within a few feet of me there but we did not see each other. We were each just ready to leave for different hotels, and 2 minutes time would likely have separated us altogether. We all thanked the Lord for the pleasant meeting.*¹³

The three missionaries knew "that our coming together was the direct result of divine interposition."¹⁴ Booth's prolonged delay in Italy because of financial difficulties, McKay's decision to travel by train, Cannon's failure to make hotel reservations—each of these acts inspired by the Lord—resulted in an important meeting at Haifa.

The Successful Conclusion

On November 7, the missionaries left Haifa and traveled to Aleppo. That evening they held a meeting "... as the Saints had not had such a privilege for a long time, especially of meeting and seeing and

The greatest men—profound and moving orators, benefactors, intellects, men of faith, prophets, martyrs—are nothing without love. And yet the insignificant, the meek and humble souls of the earth can keep this great commandment. It does not depend on calling or position in life. It rests not on wealth nor intellect. It is not contingent upon esteem nor honor. These virtues can be practiced by every man in every place in life.

Since before the days when He gave the Israelites the Ten Commandments, God has pointed the way for our happiness and well-being. He has given us "... precept upon precept; line upon line ... here a little, and there a little." (Isaiah 28:10.) But the one great whole—the great commandment—is Love. If we can learn and live this commandment, undertaking every action and assignment, every communication and conflict, under its influence, then surely our hour of perfection will come.

For Love never faileth.

Library File Reference: LOVE.

hearing an Apostle of the Lord."¹⁵ That same evening, Elder David O. McKay organized the Armenian Mission—the few Church members were overjoyed. The following day the group drove to Aintab to meet with the Saints. Booth's diary states:

*We listened to a string of heart-rending tales incident to the Great War and especially pertaining to the cruel deportation of the Armenians ... McKay offered a special strong prayer for the deliverance of the poor Christians.*¹⁶

At Aintab, 80 miles northwest of Aleppo, a small remnant of the Church had survived the atrocities of the First World War; now the survivors faced possible annihilation at the hands of the Turks. The Turks had threatened to massacre every Armenian after the French government withdrew its troops from Aintab. The 35 Church members had feared for their lives until the missionaries arrived; the Saints eagerly and lovingly embraced the Lord's servants. The Church leaders made arrangements to transport all the Saints to Aleppo, and a dedicated Joseph Booth took charge and assisted in their successful exodus.

¹³Booth Diary, November 4, 1921.

¹⁴Booth Diary, November 5, 1921.

Library File Reference: McKay, David O.

¹⁵Booth Diary, November 4, 1921.

¹⁶David O. McKay, *Cherished Experiences*; page 83.

WHEN faced with questions which require answers of great wisdom, or those which philosophers have pondered for centuries, ask a child. Children begin at the beginning.

In order to have open conversations with children, whether in class or at home, the children must trust you. You must trust and respect them and their ideas. They must know that you value their ideas.

Two small children who have been sent to our home to live a portion of their lives helped in the writing of this article. We sat down together for one of our famous conversation times, and we talked about prayer. Their conversations with their Heavenly Father reflect this knowledge about Him.

The verbal explorations of our six-year-old proved helpful to him in thinking through some of the reasons for our form of prayer: "It would be helpful to Heavenly Father if we could write down all the things we are thankful for and all the blessings we need. After we say the words, they are gone. How can Heavenly Father remember so many words? But to write our prayers wouldn't work! He'd be so busy reading all the messages, and little children who can't write yet would be left out. I guess Heavenly Father told us to talk to Him so He could hear from all of His children. He promised us that He would listen."

At a very early age, President David O. McKay knew that his Father in heaven listened to prayers from His children. He wrote:

When I was a very young child in the home of my youth, I was fearful at night. I traced it back to a vivid dream when two Indians came into the yard. I ran to the house for protection, and one of them shot an arrow and hit me in the back. Only a dream, but I felt that blow, and I was very much frightened, for in the dream they entered the house, a tall one, and a smaller one, and sneered and frightened Mother.

I never got over it. Added to that were Mother's fears, for when Father was away with the herd, or on some mission, Mother would never retire without looking under the bed; so burglars or men who might enter the house and try to take advantage of Mother and the young children were real to me.

Whatever the condition, I was very frightened. One night I could not sleep, and I thought I heard noises around the house. Mother was in the other room. Thomas E. by my side was sleeping soundly. I became terribly wrought in my feelings, and I decided to pray as my parents had taught me.

I thought I could pray only by getting out of bed and kneeling, and that was a terrible test. But

(For Course 3, lessons of February 4 and 11, "Our Individual Prayers" and "Our Family Prayers"; for Course 5, lessons of February 4 and 11, "There Are Many Times When We Pray" and "Our Heavenly Father Answers Our Prayers"; for Course 7, lessons of December 17 and 31, "What Is Prayer?" and "Why We Pray"; to support family home evening lesson 10; and of general interest.)

The five-year-old is a bundle of independence because he is a bundle of faith. He is grateful for this faith and expresses it in many ways. His definition of prayer might be—

"PRAYER IS TO CLOSE YOUR EYES AND THINK"

*by June Lacey Robinson**

I did finally bring myself to get out of bed and kneel and pray to God to protect Mother and the family. And a voice, speaking as clearly to me as mine is to you, said, "Don't be afraid. Nothing will hurt you." Where it came from, what it was, I am not saying. You may judge. To me it was a direct answer.'

President McKay, as our prophet, prays to our Father in heaven often and depends on Him for many answers to our problems.

A five-year-old child seems to have this same understanding. He is a bundle of independence because he is full of faith—faith in himself, faith in his Heavenly Father's care. He is grateful for this faith and expresses it in many ways.

If you listen carefully to the prayers of a five-year-old, you might hear:

"I'm thankful for the streets that I can cross now."

"I'm thankful for all the friends that like me so much."

"I'm thankful that my garden is growing."

"I'm thankful for my beautiful new shoes."

"I'm thankful for my loose tooth."

*David O. McKay, *Pathways To Happiness*; Bookcraft, Inc., Salt Lake City, Utah, 1957; pages 227, 228. See also *Gospel Ideals*, page 524.

*June Lacey Robinson teaches gifted children, a project connected with Stanford University and the Norman C. Stone Foundation. She was first-grade-level chairman in the Palo Alto schools, a reading specialist, and teacher trainer for Head Start teachers. Her present Church positions include stake and ward Primary music director in Palo Alto Ward, Palo Alto (California) Stake. She has been MIA stake activity counselor, Sunday School teacher, ward chorister, and Sunday School chorister. She attended Utah State University (B.A., 1955). She and her husband, Phil Robinson, have two children.



Art by Dale Kilbourn.

If a five-year-old is asking to be released from a feeling of fear, he might say:

"Please bless my teacher so she'll like me."

"Please help those other kids to be nice to me."

"Please help me pour my milk without spilling it."

It would seem that a five-year-old is expressing thanks for all his abilities and the things he is allowed to do, and at the same time he is asking for support and for the way to be opened so that he can grow and fulfill his calling in life. Are his basic concerns much different from those of adults?

PRAYER IS . . .

(Directly quoted from several five-year-olds)

Prayer is to close your eyes and think.

Prayer is to bow your head and close your eyes while someone else talks.

Prayer is when you quietly yell for Heavenly Father to help you.

Prayer is to tell Heavenly Father thanks for such a nice earth.

Prayer is to thank Him for all of our food and ask Him to bless it.

Prayer is to tell Heavenly Father that you are afraid and wait while He protects you.

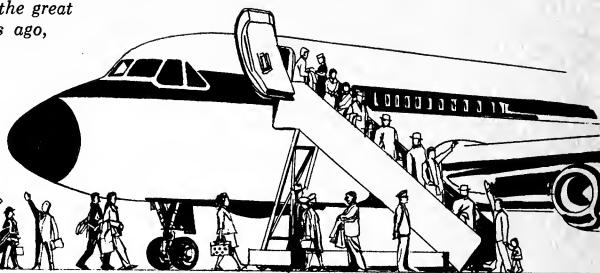
Prayer is to ask Him to help you do something that you think you can't do.

Prayer is the talking we do when we are almost asleep.

Library File Reference: PRAYER.

Returning from service in the British South Mission, Elder Richard S. Boyer contemplates that the great obstacles the missionaries faced 130 years ago, or even at the time of Christ, are the same today. These obstacles he calls . . .

BARRIERS TO FAITH



*by Richard S. Boyer**

"Ladies and Gentlemen. Welcome aboard Flight 720, nonstop to Salt Lake City. Our flying time will be two hours and forty minutes. I'll give you our flight plan once we are airborne. Until then, please observe the 'No Smoking' and 'Fasten Seat Belt' signs during takeoff. Thank you."

I can hardly believe that two years have gone by since I heard a similar announcement, when I left home to serve as a missionary in Great Britain. I was thrilled to be called to labor in the land of my forefathers, and I felt it a privilege to follow in the footsteps of my great, great-grandfather, who was one of the first seven missionaries to that choice land.

Things have changed considerably since then. I was in London only hours ago and will be with my family tonight. This is in marked contrast to the months of travel undertaken by those first missionaries of the Church of Christ. However, many features of missionary work have not changed greatly. I am convinced that the greatest obstacles missionaries faced 130 years ago, or even at the time of Christ, are the same today. These obstacles I call "barriers to faith." My whole mission was aimed at overcoming these obstacles so that I could be effective in the work of the Lord. Conquering these barriers seems to me to have three phases, which I would like to discuss briefly.

The Key to Faith in Oneself

"As he [a man] thinketh in his heart, so is he," wrote Solomon. (Proverbs 23:7.) In developing faith, the first barrier I remember facing was within myself. The key to gaining faith in oneself is to dis-

(For Course 9, lesson of December 10, "A Latter-day Saint Is Prayerful"; for Course 13, lesson of February 11, "The Return of the Missionaries"; for Course 15, lesson of January 7, "The Roman Empire"; for Course 27, lesson of January 14, "Servants of God"; for Course 29, lesson of February 11, "Authority in the Ministry"; and of general interest.)

*Richard S. Boyer is presently enrolled as a sophomore at the University of Utah in pre-medicine, and is affiliated with Sigma Chi fraternity. In 1964 he graduated from East High School where he was student body president, and a Sterling scholar. He served in British South Mission and is now a Sunday School teacher and home teacher in Monument Park Ward, Monument Park Stake, Salt Lake City.

cipline the Spirit by practicing obedience and control. "He that ruleth his spirit [is better] than he that taketh a city." (Proverbs 16:32.) Getting up at 6:00 a.m., having study classes, knocking on doors, riding bicycles, and experiencing disappointments—all these help a missionary overcome his selfish and negative attitudes.

One week we knocked on doors for hours every day without getting into a home. On Saturday morning it rained, but we decided to ignore the rain and go again to the streets we had covered during the week, hoping to find some honest person we had missed. That morning we were invited into six homes, and we returned to teach a lady who was later baptized and who now is a good member of the Church. One evening we decided to take a new route home. We went down a short street that the missionaries had not tracted earlier. Having a few minutes to spare, we decided to knock on some doors. Only one lady showed any interest. She invited us to come back later and meet her husband because she thought he had a special reason to be interested. We cancelled our appointments and returned to find that the husband recently had been converted to Christianity by a remarkable dream, and now they were both looking for the true church. They soon accepted baptism and are now preparing to have their young son sealed to them in the London Temple. The Lord is concerned with His work and wants us to succeed, but we must put ourselves in a position to receive His guidance. Only in doing this can we trust our decisions and actions, and thus develop faith in ourselves.

Faith in Other People

The next great barrier to faith is the lack of faith in and love for other people. President McKay challenged us when he said:

The noblest aim in life is to strive to live to make other lives better and happier. Browning sounds the keynote in Paracelsus when he says: "There is an answer to the passionate longings of the heart for fulness, and I knew it. And the answer is this: Live in all things outside yourself by love, and you will have joy. That is the life of God; it ought to be our life. In Him it is accomplished and perfect; but in all created things, it is a lesson learned slowly and against difficulty."¹

It is often easy to love those who love us and are most like us, but to learn to love and understand people whose background, temperament, and convictions are different from our own is not so easy. Of this Edwin Markham wrote:

*He drew a circle that shut me out:—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win:
We drew a circle that took him in.*

A missionary must learn to have faith in all people, as children of the same Father in heaven and to respect their right to hear the gospel. As we were working with one choice family, we reached a "stymie" with the father. We could not seem to interest him. One night when we arrived at the home, this father was playing with his son's model road-race set, and we joined in the fun. We played for nearly an hour. Later, when we began the missionary lesson, we were no longer foreigners or missionaries, but friends who were interested in him and his family. He listened, became interested in the gospel, and he and his wife and son were baptized.

I am also impressed with the story of the lady whom the missionaries taught for a long time before she could be baptized. She had been ready for baptism for a number of months, but no one had been able to get her husband's consent. One evening a wise and sincere missionary went to their home determined to secure permission for the wife's baptism. The elder visited at length with the husband, showing concern for his interests and trying to understand his motives for opposition. Finally, when the elder was in a position of confidence, he boldly invited the husband to his wife's baptism. The husband declined the offer to attend, but he gave permission for her to join the Church. This sister can attend only Relief Society, but she has the joy of membership in the true Church because a missionary had faith in the basic goodness of the husband.

The concept of loving people and developing faith in them is best described, perhaps, by the greatest missionary of all time. Paul wrote:

For though I be free from all men, yet have I

¹David O. McKay, *Gospel Ideals*; The Improvement Era, Salt Lake City, Utah, 1953; page 134.

made myself servant unto all, that I might gain the more. . . . I am made all things to all men, that I might by all means save some. (1 Corinthians 9: 19, 22.)

To Know God

The most profound statement I have ever read is found in the writings of the Prophet Joseph Smith:

It is the first principle of the Gospel to know for a certainty the Character of God and to know that we may converse with Him as one man converses with another. . . .²

The ultimate step in overcoming the barriers to faith is to narrow the schism between ourselves and our God. One of the most significant experiences of my whole life took place when I attempted vocal, private prayer for the first time. It is strange that in the privacy of my own room at home, and in the many prayers I had offered night and morning, I had never thought to offer one of those private prayers aloud. One night after my companion retired to bed, I went downstairs, knelt down, pondered a few moments on the communication I wanted to achieve, and simply said, "My Father in heaven. . . ." I paused for what seemed like hours, though only a few seconds elapsed, because I knew for the first time, more surely than I had ever known in my life, that He was listening. Since that time I have tried not to miss the privilege of vocal, private prayer every day.

When moving to another town, my companion and I decided to fast and pray for a certain number of convert baptisms. We did not know how many baptisms to ask for, but before we completed the fast, we knew we should ask for twenty honest people to join the Church during the summer. We continued to pray for that goal. We worked hard and were blessed with success, but we learned that we should not place time limits on the Lord. It took a little longer than the summer's end to reach our goal. But one climactic evening, after the baptism of a family of three, I joyfully put my arm around my companion and said, "Elder, remember when we fasted and prayed for twenty baptisms? Well, those three tonight were eighteen, nineteen, and twenty."

Discuss It with the Lord

I recall the words of my brother-in-law as I entered the mission field: "Remember that the Lord knows what to say and how to say it. But He won't force anyone to do it His way. We can do it anyway we please, and He won't interfere. But if a

(Concluded on page 481.)

²Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith*, Deseret Book Company, Salt Lake City, Utah, 1958; page 345.



I CAN SLEEP WHEN THE WIND BLOWS

by Reed H. Bradford

The peace and confidence that come from knowing one has tried to do his best and from feeling that he has the approval of the Lord are as great a blessing as one can have.

And when he was entered into a ship, his disciples followed him. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. (Matthew 8:23-26.)

Some years ago President J. Reuben Clark told the following story:

It was at the annual county fair, and farmers from far and near had come to exhibit their harvest and to engage hired hands for the next year. One prosperous farmer came across a husky lad and asked: "What can you do?" The answer:

"I can sleep when the wind blows."

With such an answer the farmer turned and started to walk away, perturbed at the impudence of the man. But he turned again and asked: "What did you say?"

(For Course 17, lesson of February 4, "King Noah and Abinadi"; for Course 19, lessons of February 11 and 18, "Knowledge Concerning Eternal Nature of Man"; for Course 25, lessons of January 14 and February 18, "Return Unto Me" and "A Promise To Be Kept"; for Course 27, lesson of January 21, "Faith in Jesus Christ"; for Course 29, lesson of February 25, "Law of Eternal Progression"; to support family home evening lessons 17 and 22; and of general interest.)

"I can sleep when the wind blows."

"Well," said the farmer, "I don't know what that means, but I'm going to hire you anyway."

Winter came, followed by the usual spring, and the new hired hand didn't show any particular signs of extra work, but filled the duties of his calling as most others would have done.

And then one night in early summer the farmer noticed a strong wind rising. He dashed to the hired hand's quarters to arouse him to see that all the stock was properly cared for. There he found the hired hand asleep. He was about to awaken him, when he remembered the boy's strange statement.

He went to his barns and there found all his animals in their places, and the doors and windows securely locked. He found that the haystack had been crisscrossed with heavy wires, anticipating such a night, and that it would weather the storm.

Then the farmer knew what his hired man meant when he gave as his only qualification, "I can sleep when the wind blows."

There are many trials in life, and it is often difficult to find solutions to our problems. Some of us despair; others seek an escape. Some resort to alcohol and drugs. Some engage in activities which have some value but which do not permit any solutions to their troubles. Those who follow these paths have never fully realized that life was meant to be a challenge, an opportunity.

Adapted from Albert L. Zobell, Jr., *Story Teller's Scrapbook*; Bookcraft, Salt Lake City, Utah, 1948; pages 111, 112. Also Church News section, *Deseret News*, June 18, 1952; page 7.

Thirty-sixth in a Series To Support the Family Home Evening Program.

The challenge lies in our being able to choose between different types of satisfactions. The Lord has indicated that we should seek those that will help us to become like Him. He recognizes that we must spend some time in pursuit of material things such as food, shelter, and clothing; but He has asked us to remember the eternal things:

Seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich. (Doctrine and Covenants 6:7.)

The opportunity is to learn from our earthly experiences:

If thou art called to pass through tribulation . . . if the billowing surge conspire against thee; if fierce winds become thine enemy; if the heavens gather blackness, and all the elements combine to hedge up the way . . . know thou, my son, that all these things shall give thee experience, and shall be for thy good. The Son of Man hath descended below them all. Art thou greater than he? (Doctrine and Covenants 122:5, 7, 8.)

Among the many great gifts God offers to us are the principles which He knows must be understood, accepted, and lived if we are to attain the destiny He has foreseen for each of us from the beginning:

. . . Behold, I am Jesus Christ. . . In me shall all mankind have light, and that eternally, even they who shall believe on my name; and they shall

become my sons and my daughters. (Ether 3:14.)

Understanding these principles is a continuing process. If we honestly and regularly engage in this process, we will continue to grow intellectually and spiritually. But we must do more than this. We must demonstrate integrity in trying to apply them in our lives. And if we do this, the gift of the Holy Ghost will become meaningful to us. We will have the truthfulness of the principles of the gospel confirmed in our souls.

And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God. For he will give unto the faithful line upon line, precept upon precept; and I will try you and prove you herewith. (Doctrine and Covenants 98:11, 12.)

Yes, the tribulations of life may be many. Some goals we may never reach, not through any fault of our own but simply because some of the world's opportunities are available only to a few. Or we may be called upon to make sacrifices for others. And sometimes we progress simply by changing goals. Yet, if we have tried to do our best, and to understand, accept, and implement the principles taught by our Heavenly Father, we will be true to the challenge and opportunity of life. We will also experience a deep sense of security, peace, and joy from within. We will sleep when the wind blows.

Library File Reference: PEACE.

BARRIERS TO FAITH (Concluded from page 479.)

man can discuss the work with the Lord to the point that he thinks like the Lord, then he becomes truly the mouthpiece of the Lord in the area of his responsibility. Your words can be the word of the Lord in your work, just as surely as the Prophet speaks the word of the Lord to the entire Church. But how seldom does a missionary arrive at this sacred point!"³

Right now the spirit of the mission field is "believe and baptize," based on the scripture, "... If

thou canst believe, all things are possible to him that believeth." (Mark 9:23.) I am thankful for my mission and the challenges presented by the "faith barriers"; for when these barriers are broken, prayer becomes meaningful, work is a joy, obedience is a privilege, and success becomes a realization. I am grateful that there are a number of people in England today who are not the same as they were two years ago. Their lives are filled with greater purpose, joy, and endurance, partly due to our efforts.

Library File Reference: MISSIONARY WORK.

³Letter to the author from J. Fielding Nelson, July 5, 1965. Brother Nelson is now President of the French East Mission.

Basic Elements Prevailed

The New Testament gives little detail about the sacrament, beyond its institution by the Savior (Luke 22:19-20) and Paul's comments on it (I Corinthians 11:23-25.) In the apostolic period, when so much was new and communication between apostles and distant branches was inadequate, probably the worship services in the Church were not everywhere uniform in detail; but the essential elements were always there. Everywhere the same spirit of love and reverence prevailed; hymns, prayers, exhortation, and testimony-bearing were features of the services; and, in keeping with the Lord's command (Luke 22:19, 20; I Corinthians 11:24, 25), the sacrament of the Lord's Supper was celebrated in remembrance of his sacrifice. (See Acts 2:42.) Speaking of the sacramental service in the first century, Mosheim writes:

... So much bread and wine as were requisite for the Lord's supper were set apart and consecrated by prayer, offered up by the presiding minister alone, the people responding amen. The distributors of the sacred supper were the deacons. . . .¹

Nonmembers of the Church were not given the sacrament, but little children were. The simplicity of the worship services was reflected in the partaking of the sacrament. Each partaker received the bread in his right hand, the wine being presented by the deacon in a cup. The sacrament was the highlight of a deeply spiritual service.²

About the middle of the second century, Justin Martyr wrote a description of the sacramental service as he knew it:

... There is . . . brought to the president of the brethren bread and a cup of wine mixed with water; and he taking them, gives praise and glory to the Father of the universe, through the name of the Son and of the Holy Ghost, and offers thanks at considerable length for our being counted worthy to receive these things at His hands. And when he has concluded the prayers and thanksgivings, all the people present express their assent by saying Amen. This word Amen answers in the Hebrew language to . . . [so be it]. And when the president has given thanks, and all the people have expressed their assent, those who are called by us deacons give to each of those present to partake of the bread and wine mixed with water over which the thanksgiving was pronounced. . . .³

As we would expect, then, what has come down to us about sacramental services in the early Church compares closely with what we do in the restored



Art by Dale Kilbourn.

The Sacrament: COMMUNION OF BELIEVERS

by H. George Bickerstaff

As the sacramental service concludes and the officiating priesthood holders resume their seats, do you sometimes reflect momentarily on other places and ages in which the Lord's Supper was administered—among the first century Christians, for example, or the American saints of the first two hundred years or so after Christ? Do you wonder how the sacrament was administered to them?

(For Course 7, lesson of January 21, "Church Prayers"; for Course 15, lessons of March 24 and 31, "The Church of Christ in the First Century"; and "The Church of Christ on the American Continent"; for Course 19, lesson of January 28, "Later-day Contributions to Understanding of God"; for Course 27, lesson of February 18, "The Sacrament"; for Course 29, lesson of February 4, "The Sacrament of the Lord's Supper"; and of general interest.)

¹Mosheim, *Institutes of Ecclesiastical History*, century 1, chapter 4, paragraph 7.

²James L. Barker, *Apostasy from the Divine Church*; Deseret News Press, Salt Lake City, Utah, 1960; page 531.

³First Apology of Justin Martyr, chapter LXV. (See *The Ante-Nicene Fathers*, Vol. 1, Erdmans Publishing Co., Grand Rapids, Michigan.)

Church of Jesus Christ today. Prayer over the emblems, the participants' response of amen, the partaking only by little children and by baptized and confirmed adults, the passing of the sacrament by the deacons—it is all familiar to us through our modern services. Any differences are superficial and are mainly explained by differing customs and availabilities. For example, the early Christians used the communal cup (we did formerly in the restored Church) and we now use individual cups. They used wine (apparently mixing it with water, at least at some periods), and we use water—in accordance with Doctrine and Covenants 27:1-4. All indications point to an identity in basic matters and particularly in the simplicity of the sacramental service, its commemorative nature, and the deeply spiritual import of the proceedings. This identity likewise is apparent when early and restored Church practices in this ordinance are compared with those the Savior personally established on the American continent. (See 3 Nephi 18; 20:1-9; Moroni 4, 5; 6:5-6.)

Jesus Gave the Same Instructions

Apart from the question of authority to perform the ordinance, perhaps the most significant single item about the sacramental service is the prayers offered. That these were not to be left to individual discretion but were always to be the same specific words is clear from the Savior's revealing them in detail to the saints in ancient America (see Moroni 4 and 5) and to the Church today (see Doctrine and Covenants 20:76-79). In each instance they were part of much counsel and commandment respecting doctrine and practice.

The Savior ministered to His apostles in Palestine for forty days after His resurrection, "... speaking of the things pertaining to the kingdom of God." (Acts 1:2-3.) It is inconceivable that, knowing the problems the apostles would have to meet in the rapidly expanding Church, He would not have given them instructions on how to set the Church in order, as He was to do shortly after that to the Nephite Twelve and then to the Prophet Joseph Smith in our day. And would not the sacramental prayers necessarily have been included in those instructions? No doubt they were, even though they are not contained in the New Testament records as we have them today.

Old Documents Bear Witness

Evidence of this appears in an interesting study referred to by James L. Barker in these words:

"Of these early centuries, there is no formula of the sacramental prayer that has come down to the present. Did the Savior Himself or through His

Apostles give a set form for the prayer used in blessing the sacrament? If He did, what was the primitive formula out of which the various forms used in Christian church services grew? Mourret, the learned Catholic church historian, says that this question seemed impossible of solution until recent years, but that the discovery of precious documents and long and patient work on the part of Dom Paul Cagin seems to have brought an answer.

"Cagin compared five of these documents with each other, among them Latin fragments from Verona, and 'The Testament of our Lord,' a Syriac manuscript published for the first time in 1899. He observed wherein these five independent documents agree and wherein they disagree. The disagreements represent additions to the original prayer; the things wherein they agree go back to a common source. Concerning this common source, Cagin writes:

"Whether it be, moreover, from the precept and example of the Lord, or from the concerted prescription of the Apostles and from their common initial practice, or from the authority of their leader and his first successors, that this mysterious unanimity proceeds and, at so early a date, so universal in all the forms, it must have come from somewhere, and it can come only from one or the other of these three sources.' [Quoted from Paul Cagin, *L'Eucharistia, Canon Primitif de la Messe, ou Formulaire essentiel et primitif de toutes les Liturgies*, p. 30.]

"Concerning each of the following points, and no others, he says the testimony of all of the witnesses (documents) is in complete agreement:

- I. *Memores igitur mortis et resurrectionis ejus*
Mindful therefore of the death and resurrection of him
- II. *Offerimus tibi panem et calicem gratias tibi agentes*
We offer to thee bread and cup thanks to thee expressing
- III. *Quia nos dignos habuisti*
Because us worthy you considered
- IV. *Adstare coram te et tibi ministrare*
To stand before thee and thee to serve
- V. *et petimus*
and we ask
- VI. *ut mittas Spiritum tuum Sanctum*
that thou sendest Spirit thy Holy
- VII. *super oblationem sanctae Ecclesiae*
upon (the) offering of thy Holy Church
- VIII. *in unum congregans des omnibus*
(sanctis—at end of line below)
in one gathering give to all saints

(Concluded on following page.)

THE SACRAMENT: COMMUNION OF BELIEVERS

(Concluded from preceding page.)

- IX. *qui percipiunt sanctis*
who partake (of it)
- X. *in repletionem Spiritus Sancti, etc.*
in fulness of Holy Spirit, etc.”⁴

The sacramental prayer the Nephite Twelve were given as the blessing on the bread (which is identical with that given for our use today) is as follows:

O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it; that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he hath given them, that they may always have his Spirit to be with them. Amen. (Moroni 4:3.)

In his book, James L. Barker compares relevant parts of this prayer with the elements common to the five documents Paul Cagin analyzed. The result is shown in the following extract:⁵

FROM CAGIN'S ANALYSIS

*Mindful therefore of his
death and resurrection*

*Because thou hast con-
sidered us worthy to
stand before thee and
to serve*

*give to all the saints con-
gregating together and
who partake (of the
sacrament) a fullness
of Thy Holy Spirit*

FROM THE BOOK OF MORMON

*That they may eat in re-
membrance of the body
of thy Son*

*and witness unto thee . . .
that they are willing to
take upon them the
name of thy Son and
always . . . keep His
commandments*

*that they may always
have His Spirit to be
with them.*

The Book of Mormon Testifies

The points of agreement between the five documents clearly demonstrate a common source for those points. As Barker goes on to suggest, the agreement of the sixth source—the Book of Mormon prayer—also points to the same source. We in the Church know that source to be Jesus Christ.

Coincidentally, but significantly, in 1830 when the Book of Mormon was first published, Joseph



It is a privilege to partake of the sacrament. Janet Smith and her grandmother, Ethel R. Carluquist, receive it from Mark Shoenfeld in Bonneville Ward, Salt Lake City, Utah.

Smith could not have gained from any historical sources then available any idea of the sacramental prayers of the apostolic age. Thus the agreement of the prayers as shown above is, in effect, an evidence of Joseph Smith's prophetic calling and of the divine origin of the Book of Mormon.

When we partake worthily of the sacrament we are genuinely a part of the communion of all Christ's true disciples who have worshiped since that upper-room meal in Jerusalem two thousand years ago. The thought should increase our joy in the sacrament. So should the promise of the Savior:

. . . For the hour cometh that I will drink of the fruit of the vine with you on the earth, and with Moroni . . . And also with Elias . . . and also John . . . and also Elijah . . . and also with Joseph and Jacob, and Isaac, and Abraham . . . and also with Michael, or Adam . . . And also with Peter, and James, and John . . . and also with all those whom my Father hath given me out of the world. (Doctrine and Covenants 27:5-7, 9-12, 14.)

May we live to be worthy to partake of the sacrament together on that great occasion.

Library File Reference: SACRAMENT.

⁴James L. Barker, *The Protectors of Christendom*; Zion's, Independence, Missouri, 1946; pages 54, 55.

⁵*Protectors of Christendom*, page 56.





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OT 190

Where Jesus Taught

BY LORIN F. WHEELWRIGHT

Jesus taught wherever men would listen. His message did not depend upon mortar and brick or highly sophisticated equipment. His classroom was as common as the great outdoors, a home, a temple, a synagogue, or a boat. His greatest sermon was preached from a low mountain, yet his greatest test of that sermon was enacted from a cross. His power to convert the commonplace into a laboratory of learning is one more evidence of his genius and his divinity.

In December of 1965 we visited some of those common places that have now become enshrined. We stood where he stood, walked his pathways, and sat where he sat. We felt the holiness of his presence, even after 2,000 years, because in our minds echoed his voice and in our hearts surged the feeling of peace and goodness that he radiated.

Come with me along the west shore of Galilee where Jesus loved to meet his friends. Heart-shaped and rimmed with hills, this "classroom of Christ" still invites the visitor to bask in the warmth of its subsea-level sun. A gentle breeze sucked down from the hills can suddenly change to a violent storm — like the one which trapped the fishermen on the lake and caused them to cry out, "Save us, lest we perish!" This same placid lake could befriended the fisherman in whose boat the great teacher might stand to talk with his friends on the shore. Or it could carry the chill of an early morning, leaving a small group huddled around a fire, baking fish for breakfast and sadly awaiting a welcome word from a friend.

A few miles northward from Tiberias we came to some hills on the west shore. Here, rocks seem to have withstood the erosion of the storms and the cracking heat of the sun. Little streams have carried away the softer soil, leaving natural outcroppings on which a multitude could sit while someone might talk with them. We found such a place. Our guide said it is likely the place where Jesus told his parable of the man who built his house upon the rock. If this were the place, Jesus could point nearby to show the instability of shifting sands. Also nearby is the place where hungry disciples were fed from two small fishes and five loaves.

This is the area where Jesus called and ordained his apostles. After his death, when these same apostles gathered on the day of Pentecost, they were identified as

Galileans. And those who heard them "were all amazed and marvelled." (Acts 2:7.) It was here at Galilee where a miracle of religious education transformed fishermen into fishers of men.

My impressions of the area left me troubled by the arrogance of lesser men who demand so much in facility and equipment to teach their students. I have heard complaints long and loud that unless such-and-such a room is refinished, equipped with new furniture, and the number of students reduced to an absolute minimum, the teacher cannot teach. Long before such formal demands, the greatest teacher of all painted verbal pictures where there were no blackboards. He picked heads of wheat and blew away the chaff where there were no motion pictures or wall charts. He spoke to a little child held on his knee and taught compassion where there were no clinics, and he eased the pain of the sick beside pools where there were no hospitals. He was a genius at making the most of the commonplace. His was an example of breathing meaning into the meaningless and love into the despised. He made of a little barren patch of hillside a symbol of "the mount." He converted the restless sea into an aquarium of miracles, and he told stories of the passerby that transformed this little spot into a world stage of man's eternal struggle.

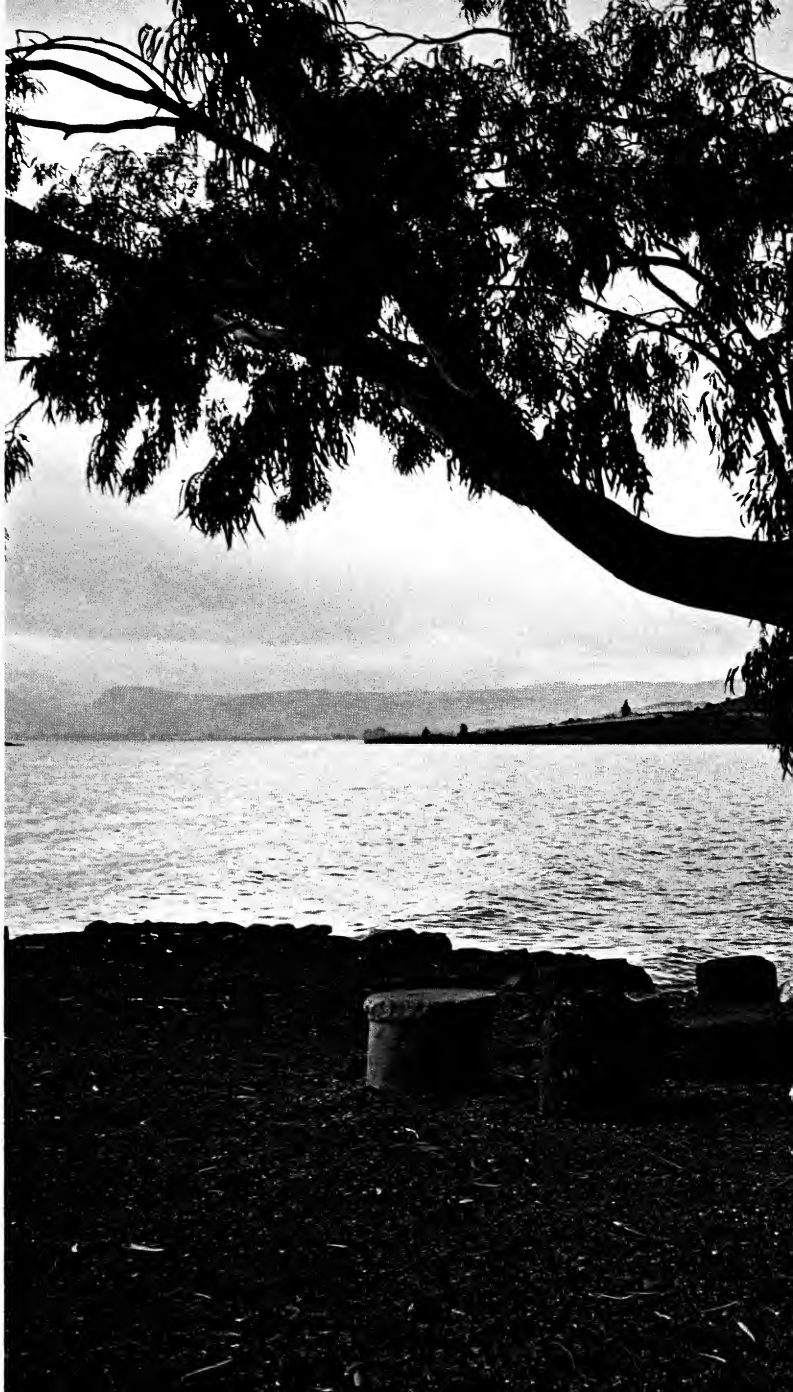
As we walked over the ground, my mind went back to the days of the merchants and caravans which traversed this same area in Jesus' time. I thought of the precious gems they carried and displayed. Today we think of the diamond as the most valuable. In Jesus' time, it was the pearl. In the marketplaces of the settlements along the lake, these far-ranging merchants would stop and tell their tales of daring and adventure. We can easily imagine how one such merchant told of his quest for the most precious pearl of all. We can see him carefully unfolding it from his bosom and commanding the wide-eyed amazement of his listeners. We can hear him compare it to the pearls of great price owned by the Queen of Sheba, each valued at more than \$400,000. And we can appreciate with him its rare value and beauty. We can understand why he would scoff at the idea of parting with it. Here is more than a worldly treasure — here is his life's passion, his quest, the meaning of his career. Would he "cast it before swine"? The thought is abhorrent.

(Concluded on opposite back of picture.)

**WHERE
JESUS
TAUGHT**
by
Galilee

Photograph by
LORIN F. WHEELWRIGHT

Reproduced for The Institute
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Where Jesus Taught

(Concluded from opposite back of picture.)

It was here that Jesus caught the overtones of such tales and converted the people's hunger for treasure to his own spiritual purpose. It was here that he said:

... The kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it. (Matthew 13:45, 46.)

It was here he said:

Again, the kingdom of heaven is like unto a net, that was cast into the sea, . . . and gathered the good into vessels, but cast the bad away. (Matthew 13:47, 48.)

It was here, pointing to the land around him, that he said:

Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. (Matthew 13:44.)

Land, nets, treasure, good fish, and pearls — these were his visual aids. They existed underfoot, at hand, and in stories of the marketplace. He indelibly pictured them for his listeners.

When we came to Capernaum, several miles further up the shore, we found ruins of a synagogue where tradition says Jesus taught. With the normal discount of uncertainty which surrounds all pinpointing, two thousand years after the fact, one can still visualize a place where Jesus worshiped — similar, if not identical, to the one where we stood. I often wondered how a layman like Jesus could teach in a synagogue. I have since learned that the synagogue was under the control of the laity. The elders served as rulers both in religious and civil affairs, but their privileges in the synagogue were limited to giving the blessing. They selected members of the congregation to give prayers, read lessons, and deliver sermons. "The four chief parts of the synagogue worship were, (1) the reading of the Law (2) of the prophets, (3) the sermon, and (4) the prayers."¹ This explains how Jesus was able to use the synagogue to teach his gospel, and also why some of the elders grew restless and resentful of his powers to influence the people. When they saw him in action in their own places of worship,

they sensed the danger to their own entrenched positions from one who could ask searching questions and give pointed answers.

Near the synagogue we came to a cluster of stones under a tree, beside the sea of Galilee. It was here that I could see most clearly — with only a hint of imagination — a teacher surrounded by a group of close friends. Although, as I later learned, in more formal teaching settings a teacher in Palestine would sit while his listeners stood, I could not help but feel that here, after many hours of hard work, the weary fishermen did sit and rest their bodies while their minds soared. Under the fascinating spell of the great storyteller their hours would pass. When we came upon this natural setting I thought that here was truly a holy classroom.

I caught a glimpse of his apostles urging him to explain further what he had told the Roman centurion in Capernaum, only a few steps away. What did he mean by the words, "I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness. . . ." (Matthew 8:11-12.) And to the centurion, "I have not found so great faith, no, not in Israel?" (Matthew 8:10.) Then Jesus' apostles must have realized that no position of power nor heritage of birth qualified one to enter the kingdom of heaven. But faith — faith is the visa required to enter heaven. Such were the lessons taught in Capernaum by the sea.

I sat on one of these old familiar stones. I felt part of the circle where Jesus taught his friends. I heard again his words about the kingdom of heaven. And a hymn flooded my mind — one that I heard often, singing within, as we visited the holy land. Suddenly it seemed intensely true and real:

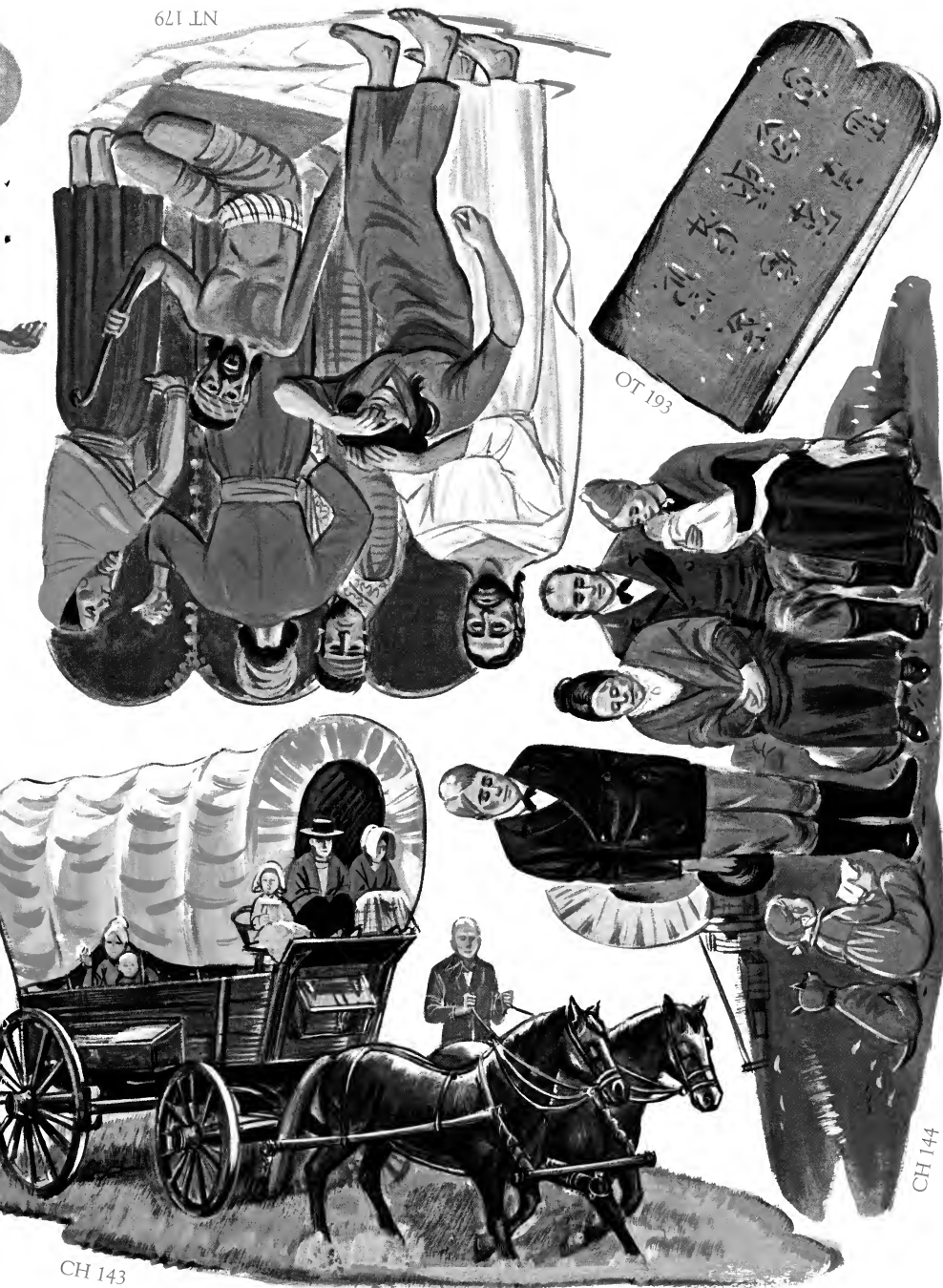
*One sweetly solemn thought
comes to me o'er and o'er:
I am nearer home today
Than I've ever been before.²*

¹ Hymns — The Church of Jesus Christ of Latter-day Saints, No. 272.

For Course 13, lessons of January 7 to 28, "Jesus Finds a New Home," "The Sermon On the Mount," "The Miracles in Galilee," and "The First Missionaries"; for Course 25, lesson of January 14, "Return Unto Me"; for Course 27, lesson of January 21, "Faith in Jesus Christ"; to support family home evening lesson 17; and of general interest.)

Library File Reference: JESUS CHRIST — SERMONS AND TEACHINGS.

² A Commentary on the Holy Bible, edited by J. R. Dummelow, Macmillan Company, 1924; page 635.



OT 193

CH 144

CH 143



THE SABBATH DAY IS A HOLY DAY

A Flannelboard Story by Marie F. Felt

It was in the very beginning when this earth was first created that the Lord God made a day of rest—a Sabbath Day. It was the seventh day.

In the first day He made light and separated it from darkness. The time when it is light we call day. The darkness we call night.

On the second day He divided the waters so that some would be in one place and some in another.

On the third day He gathered the waters of the earth into one place so that dry land would appear. The dry land He called "earth," and the waters He called "seas." Then He caused the grass, the fruit trees, and other plants to grow to make the earth more beautiful.

On the fourth day God said, "Let there be light . . . to divide the day from the night." The light for the night was the moon, and the light for the day was the sun. "He made the stars also."

On the fifth day God created great whales and all kinds of fish to live in the waters. He also created fowls which are birds. Some birds make the world beautiful and help God keep the earth as He wants it to be. For food they eat seeds, bugs, worms, and so forth. He also created ducks, chickens, turkeys, and others of that kind. These are for us to eat.

On the sixth day He created cattle, other animals, and creeping things such as worms and caterpillars. But the greatest of all His creations was man. He made a man and woman like Himself. This earth that He had created was for them, and all things on it were for their use and happiness.

On the seventh day, however, God rested. This was a special day, a day which He blessed as a day of rest. By doing this, He was showing us what is right for us to do every seventh day. [End of Scene I.]

During the days of the Prophet Moses, the people

who were known as the children of Israel were again reminded that the seventh day, or the Sabbath Day, is a holy day, a day of rest from the work of the other six days. Some of the people had to learn this lesson the hard way. They did not believe that the Lord God meant what He said.

It was on their journey from the land of Egypt back to their real home in the land of Canaan that they learned this lesson. God knew that food for so many people would be hard for them to find, so He told them that He would provide it while they were in the wilderness. The people called it manna, and it tasted like sweet bread. Every morning the ground was covered with it, and they gathered enough for just one day.

On the Sabbath, however, no manna appeared. The people had been told by God that on the sixth day they were to gather enough for two days. Most of the people obeyed, but there were some people who did not. When they went out on the Sabbath day to gather manna there was none to be found, and so that day they were hungry unless someone shared with them. [End of Scene II.]

A little later, as the people neared a mountain called Mount Sinai, the Lord God spoke to Moses, the leader of these people. Moses was a prophet and very special to the Lord God. He told Moses to come to the top of the mountain and meet Him there. He then gave Moses ten commandments, or rules, for his people to follow. He would expect the children of Israel to obey these at all times. One of these commandments was about the Sabbath Day. It said—

Remember the Sabbath Day, to keep it holy.

Six days shalt thou labour, and do all thy work:

But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

(Continued on following page.)

(For Course 5, lessons of February 18 and 25, "Sunday Is the Sabbath Day" and "The Sabbath Is the Lord's Special Day"; for Course 11, lesson of February 18, "The Fourth Commandment"; for Course 15, lesson of February 4, "Gentiles Given the Right Hand of Fellowship"; and of general interest.)

THE SABBATH DAY IS A HOLY DAY (Continued from preceding page.)

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it. (Exodus 20:8-11.)
[End of Scene III.]

When Jesus was living on the earth, He did many good and kind things for people. He especially liked to be thoughtful and kind on the Sabbath, for it is the Lord's day.

One Sabbath day He met a woman who had been ill for 18 years. That is a long time to be ill. He laid His hands on her and blessed her, and immediately she was made well. She was very grateful to be well again and thanked Jesus over and over for using the power given Him by our Heavenly Father to do this.

Some people who saw Jesus heal the woman thought that He should not have done this on the Sabbath day. They said there were six other days wherein Jesus could heal people.

Jesus reminded them that on the Sabbath day they gave their animals water to drink, and what He had done for the woman was even more important because He was using the power of God to make someone happy.

After listening to the words of Jesus, the people who had objected were ashamed and realized that it was right for Jesus to do what He did. [End of Scene IV.]

Many years passed before Joseph Smith lived and became the first prophet and leader of God's Church today. It is the Church to which we belong and is called The Church of Jesus Christ of Latter-day Saints. The men who belong to this Church and hold the higher priesthood have the same right and power to act in God's name that Jesus had. All of us are expected to obey all of God's commandments, including the one which tells us to re-member the Sabbath Day and keep it holy.

Before our pioneers came to the west, many people who were not members did not understand that this was God's true Church; and they were unkind to those who did belong. They were so unkind that the members in the eastern United States left their homes and most of their belongings and moved out west to the land by the Great Salt Lake.

The journey was long and hard. Many people had to walk all the way. Only the old people, the very young, or the sick, were allowed to ride because the rest of the space in the covered wagons had to be used to take food, clothing, bedding, and dishes to the new home. The journey took several months. They would travel for six days, then on Sunday everyone rested, even the oxen which had been pulling the covered wagons.

While they rested, they held meetings. Here they sang songs of praise and thanksgiving to our Heavenly Father and His Son Jesus Christ. Their leaders gave gospel talks. They told the people what the commandments of the Lord were and advised them to obey these laws at all times. One of these commandments was, of course, to keep the Sabbath Day holy. [End of Scene V.]

The final group of brave and courageous pioneers in the first company arrived in the Valley of the the Great Salt Lake on Saturday. Even though it was urgent that they build homes and plant crops, they rested and held religious services on the next day, which was the Sabbath. On Monday, they began to make homes for themselves. They planted crops so that they and those who were coming later would have food to eat. [End of Scene VI.]

Just like them, we today are expected to obey God's commandments. We should keep the Sabbath day holy. This means that on Sunday we should not do any work, but should rest from our weekday labors. We should go to church to worship the Lord God, learn more about Him, and let Him know that we love Him. It is also a day to be thoughtful of other people, to visit them, especially our grandparents and other relatives, and to be as good to them as we can be.

Jesus once said, "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind." When we keep the Sabbath day holy we are showing that we love Him and are grateful to Him. [End of Epilogue.]

How To Present the Flannelboard Story

Characters and Props Needed for This Presentation Are:

- Adam and Eve in the Garden of Eden. (OT190.) To be used in Scene I. (To enrich this scene part of the figures from flannelboard story "What Heavenly Father Gives Us," *The Instructor*, November, 1962, may be used. The teacher can make simple drawings of the sun, moon, or other figures necessary.)
- Moses, the prophet for the children of Israel. (OT191.) To be used in Scenes II and III.
- Some of the children of Israel looking for food on a Sunday morning. (OT192.) To be used in Scene II. (To enrich this scene use flannelboard story "The Israelites and the Sabbath," *The Instructor*, March, 1962.)
- Tablets of the Ten Commandments. (OT193.) To be used in Scene III.
- Mount Sinai. To be used in Scene III. (Make a simple drawing and color.) (To enrich Scene III use other groups of Bible figures for the children of Israel watching as Moses shows them the Ten Commandments; also to supplement use, "Great Words To Live By," picture story, *The Instructor*, December, 1964.)
- Jesus with His hands on the head of a woman who is bent over due to a long illness. A group of people watching Jesus. (NT179.) To be used in Scene V.
- A family of pioneers traveling west to their new home. The driver walks beside the wagon. (CH143.) To be used in Scene V.
- Pioneers are seen on the Sabbath day worshipping in a religious service. (CH144.) To be used in Scenes V and VI.

Order of Episodes:

SCENE I:

Scenery: An outdoor scene showing the beautiful world that the Lord God created.

Action: Adam and Eve are placed in the garden.

SCENE II:

Scenery: An outdoor desert scene.

Action: Moses is seen watching the people of Israel who have come out of their tents on the Sabbath morning to find food, and there is none.

SCENE III:

Scenery: An outdoor scene with Mount Sinai in the background.

Action: The children of Israel watch as Moses shows them the tablets of the Ten Commandments. Moses explains the laws.

SCENE IV:

Scenery: A synagogue in the land of Palestine.

Action: Jesus with His hand on a woman who is ill. She is bent over as a result of the illness. The ruler of the synagogue and a small group of people watch as Jesus heals her. Their faces indicate surprise that Jesus would heal on the Sabbath day.

SCENE V:

Scenery: An outdoor scene.

Action: Pioneers travel west to their new home by covered wagon. Only the old, very young, and sick are seen riding. The driver walks and guides the horses. (Add the group of pioneers (CH144) to complete this scene; this group shows them resting and worshipping on the Sabbath.)

SCENE VI:

Scenery: An outdoor scene in Salt Lake Valley.

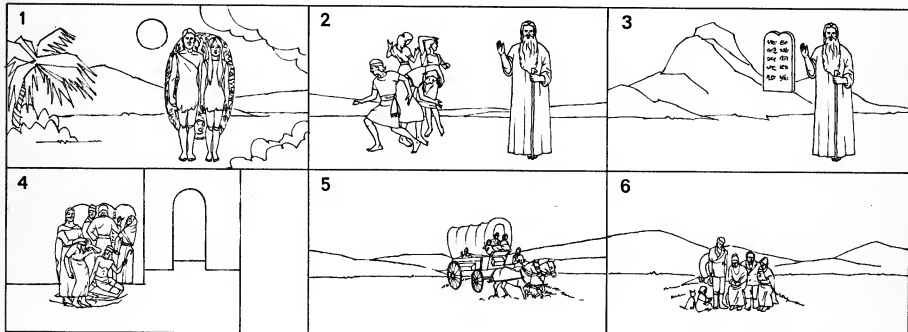
Action: These pioneers are seen meeting together. This day is Sunday, the Sabbath and they are resting from their work. They are worshipping our Heavenly Father as He would have them do.

EPILOGUE:

Scenery: Indoor scene.

Action: Showing some of the things we do today when we rest and go to church and worship our Heavenly Father. (For the epilogue the teacher may use the flannelboard story "The Sacrament Is a Covenant and a Promise," *The Instructor*, October 1965, or other material which will help complete this story.)

Library File Reference: SABBATH DAY.



REGAINED

*The years have rusted memory, but spots untouched and bright
Still gleam with gladness as I sit and think alone tonight.
And of these precious clear ones, it seems that Christmas gives
The magic radiance of youth in which my heart relives
The days of happy childhood when Santa Claus was real—
That keen anticipation and eagerness I feel.*

*The simple gifts he brought me were all I hoped for then.
Oh, would these later years could bring that thrilling joy again!
This thought comes with insistence—why, there are children now
Who lack what you could give them—Desire will teach you how!*

*Warm glows of satisfaction are coming to my heart,
My loneliness is fleeing—once more I have a part
In Christmas time. I hasten to make some children gay,
And now for me is dawning an oldtime Christmas Day.*

—Della Adams Leitner.

To Be Successful: Build Quality and Sell Your Product

Superintendents



Did you ever see a successful business operation that had no sales program? Perhaps in the past years there have been some that remained successful for a period of time, but in this day and age of keen competition, where demands on both money and time are heavy, it is unlikely that such a business would continue for very long.

In generations gone by, news that the circus was coming to town or that a play was being presented in the community attracted large crowds. But today the demands on our time and the attractions which entice us in many directions bring support only to those programs which are properly advertised and sold. The old adage, "If a man builds a better mouse trap, the world will beat a path to his door," is no longer true. Even the very best products must be marketed through an effective sales program.

The Sunday School is no exception. It competes for the time of the Church membership. There are attractions such as rest, work, sports, television, traveling, etc., which entice many away. Just as you need to advertise and sell a product, so you need to advertise and sell the Sunday School program. An attempt to pressure the prospect is no more successful in Church work than it is in the marketplace. To be successful you must make the program attractive.

What steps can you take to

make the Sunday School more attractive?

1. Maintain dignity in the worship service and in classes by being well prepared. This will bring *respect* to your Sunday School.

2. Become a student of your assignment. Study all the information available to help you in your calling. Visit with contemporaries to gather helpful ideas. Gather pertinent information, then organize it into an effective program. This will give *life* to your Sunday School.

3. Be prayerful throughout the week preparatory to your responsibilities. Pray with your associates. Place your dependence upon the Lord and then work hard at the program. This will give *spirituality* to your Sunday School.

4. Motivate your teachers with words of encouragement that will inspire them to new heights. This will give *dedication* to your program.

5. Work with the bishop in the selection of capable officers and teachers to fill the various positions. It is important to have the right person in the right place. This will give *depth* to your Sunday School.

6. Teach the youngsters and the oldsters to sit quietly in the worship service. The first important step is for the superintendency to set the example. Members will willingly cooperate if the program is properly carried out. This will

bring *reverence* to your Sunday School.

7. Visit classes and evaluate their needs. Counsel with your teacher trainer to find the solution to any teaching problem that may exist. Then carry out the solution. This will give *quality* to your Sunday School.

8. Make every meeting a special meeting. Whether you are meeting the membership, the faculty, or a particular class, give attention to detail as though it were the most important meeting of the year. Never leave anything undone that should be done. This will give *thoroughness* to your Sunday School.

9. Organize an effective teaching-aid program. Teaching aids should not be used as an adjunct to the already prepared lesson. Have visual aids prepared for each teacher one week before the particular lesson is to be given, so that the lesson can be constructed to make the teaching aids effective. This will give *interest* to your Sunday School.

What steps can you take to sell the Sunday School to those who should be present?

1. Organize each class with class officers. Encourage them to be well prepared. Little anecdotes from them in introducing the lessons are attention getters. This is an opportune time to sell Sunday School to members and promote loyalty and enthusiasm.

2. Enlist the support of the bishop in having the home teachers work with the respective Sunday School teachers to enlist inactive members. The bishop has complete authority to direct the communication between the auxiliary and the home teacher. He can help you with enlistment.

3. Take advantage of every opportunity to sell your Sunday School to the members of your

ward as being a great organization with a great purpose. It influences for good the life of every member of the ward, as well as visitors, if they will give it a chance.

The Sunday School has the choice hour of the week. The Sunday School teaches all members of the Church. The Sunday School teaches the gospel of Jesus Christ, which, when properly taught, changes the lives of the individuals

for good. The Sunday School is an inspired program which brings happiness, inner peace, spirituality, love, knowledge, wisdom, and understanding into the lives of its members.

Is there any greater calling?

—*Superintendent*

Royden G. Derrick

Library File Reference: SUNDAY SCHOOL—
LOCAL LEADERSHIP.

Answers to Your Questions

Kneeling In Prayer Meeting

Q. Should the officers and teachers of the Sunday School kneel in prayer at prayer meeting?

—*Salem Stake.*

A. This depends entirely upon the feeling of those conducting the meeting. Certainly kneeling would not be appropriate where physical conditions do not lend themselves to a desire to kneel.

First Presidency's Instructions

Q. Is kneeling to pray in prayer meeting contrary to the instructions of the First Presidency?

—*Salem Stake.*

A. No. The recommendations of the Sunday School concerning kneeling do not supersede any previous instructions issued by the First Presidency. They have advised against kneeling in prayer

circles except in the temple. The kneeling in prayer meeting is not to be done in a prayer circle. If done, each person kneels, ordinarily, by his chair.

Prayer at Stake Meetings

Q. Is it recommended that kneeling for prayer be practiced in stake leadership meetings?

—*Salem Stake.*

A. No. Kneeling does not extend to these meetings.

Training Superintendents

Q. Where do superintendents get their best training in supervision?

—*Semi-annual Conference.*

A. The Sunday School stake leadership meeting should be organized and conducted specifically to train ward superintendents and their assistants in the principles and arts of supervision.

NOT LOST FOREVER

*I think she always carried in her heart
The image of the garden she had lost;
No doubt she was regretfully aware
Of what her disobedience had cost;*

*But in the maze of thorn-infested earth
She found a sprig of hope and she could dare
Dream that the tree of life would bloom again
Beside another stream, sometime, somewhere.*

—*Florence French.*

COMING EVENTS

December 24, 1967

Christmas Worship Service

Memorized Recitations

For February 4, 1968

Scriptures listed below should be memorized by students in Courses 15 and 19 during December and January. Each class should recite in unison the passage for its respective course during the Sunday School worship service of February fast day.

COURSE 15:

(This scripture reinforces the principle of repentance.)

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."

—II Peter 3:9.

COURSE 19:

(In this scripture, Jesus tries to impress upon the Jews that He is their Savior.)

"Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am."

—John 8:58.



Art by Dale Kilbourn.

CAN YOU TEACH AN OLD DOG NEW TRICKS?

by Shirlene R. Schaap*

"You can't teach an old dog new tricks."

"You can't change human nature."

"The mental age of the average adult is 12 years."

THESE are some of the myths regarding education and the adult learner. Part of our task as educators and Church leaders is to eradicate such falsehoods and obstacles to effective adult learning and replace them with sound ideas.

There are two main limits to human growth and development: First, the real and practical limit of our potential capacity or maximum ability; second, the psychological limit which each of us places upon himself. Why do we limit ourselves? Why do we hold ourselves back, fearing to learn and thus extend our powers?

What is learning? J. R. Kidd, in *How Adults Learn*, says:

Learning may be thought of as the acquisition and mastery by a person of what is already known on some subject. It may also be thought of as the extension and clarification of meanings of one's own individual experience.¹

Problems of Adult Learning

Learning does result in certain kinds of changes, the most common being the memorization of facts, acquisition or improvement of a skill or process, the development of a changed attitude.

There have been relatively few studies about the adult as a student, but current research shows that

the number of adult students in the United States is very high. And this number is expected to continue upward. However, the adult student is different from the child or youth student. Curriculum and methods must be related both to the goals of education and to the needs of the student, whether youth or adult. In most cases today, educators are striving for this objective.

Many factors enter into the problem of adult learning: life span, maturation, adult experience, the adult as a self-educator, and the important significance of "time," to name a few.

With these factors in mind, should the adult go back to school?

As we grow older, our physical and sensory capacity for learning changes. It is obvious that the human body changes: cell tissues become drier; body cells become less elastic; the rate of basal metabolism is lower; strength, speed, intensity, and endurance decrease; vision and hearing become impaired.

What about intellectual capacities? In recent years there has been a shift in opinion regarding the adult learner and his intellectual capacities. We find that adults *can* and *do* learn all through life. In very recent studies, it has been shown that if we use our brains to a high degree, more brain tissue is developed. And, in fact, the brain actually gets bigger. Elements which deeply influence adult learn-

*Shirlene Robinson Schaap and her husband, Kenneth, live in Huntington Beach Third Ward, Huntington Beach (California) Stake, with their two children. Sister Schaap serves as Primary organist and has held the positions of president, counselor, and secretary in the Relief Society. She has been a teacher in MIA and chorister in Sunday School. She graduated from the Brigham Young University in 1957 and has done graduate work at the University of California at Los Angeles.

¹James Robbins Kidd, *How Adults Learn*; Association Press, New York, 1959; page 26. Used by permission.

ing are attitudes, motivations, interests, feelings and emotions, effects of social class, and sources of satisfaction.

Attributes of Learning

What can we as Church leaders and individuals do to enhance and motivate adult learning? We often hear, "The Glory of God is Intelligence." But too often we think that responsibility for the development of knowledge applies only to youth. It refers to everyone—young and old. Since emotions, interests, attitudes, and motivation all affect learning, we should note the emotional foci of feelings that constantly have an influence on learning:

1. Love, and similar attributes such as respect, admiration, sympathy, generosity, friendliness, encouragement.

2. Rage, and associated feelings such as frustration, rejection, or feelings of being circumvented (thwarted).

3. Fear, and similar feelings such as suspicion.

It has been said that *to teach is to love*. And as Goethe said, "We learn only from those whom we love." An individual's level of aspiration and goals for learning can be heightened if we will but love him enough to motivate, interest, and influence him into continued learning—in all phases of life.

We can set the right environment for learning by teaching that old prejudices and myths about the adult learner are not true and that continued learning throughout life is essential to our preservation, our happiness, and our exaltation. Love of learning is inherent in all people who seek to retain their freedom.

We all have a responsibility to search for and reveal the truth, to perpetuate a change, an uneasiness if you will, about adult learning. We have the responsibility to assist others and to help ourselves in the application of the principles of learning.

Library File Reference: LEARNING.

THE BEST FROM THE PAST

This is a supplementary chart to help teachers find good lesson material from past issues of *The Instructor*. Available magazines are 35¢ each. Reprints of many centerspread pictures (and flannelboard characters since May, 1965) are available for 15¢ each.

We encourage Latter-day Saints to subscribe to and save *The Instructor* as a Sunday School teacher's encyclopedia of Gospel material.

Abbreviations on the chart are as follows:

First number is the year; second number is the month; third number is the page. (e.g. 60-3-103 means 1960, March, page 103.)

Fbs—flannelboard story. Cs—centerspread.

Isbc—inside back cover. Osbc—outside back cover.

Conv—Convention issue.

CR—Centennial Reprint.

*—not available. Use ward library.

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Our Worshipful Hymn Practice



Senior Sunday School Hymn for the Month of February

HYMN: "Great King of Heaven, Our Hearts We Raise"; author, Carrie S. Thomas; composer, LeRoy J. Robertson; *Hymns—The Church of Jesus Christ of Latter-day Saints*, No. 53.

Nature has written a letter of credit upon men's faces, which is honoured almost wherever presented.
—Thackeray.

This month, in paying honor to our Father in heaven, the "Great King of Heaven," as He is called in the hymn under consideration, we continue in the same general manner as was the case last month, as we began the new year with "All Creatures of Our God and King." In both of these great hymns of praise we are reminded that not only all humankind, but all God's creations should give eloquent evidence of His mighty power and loving kindness. In the quotation given at the beginning of this paragraph, Thackeray is, of course, referring to mortal man, but how true it is that everywhere there is evidence of our Father's handiwork! And although we do not literally see His face in every blade of grass, every sunset, every mountain stream or frost-encrusted shrub, yet His influence and creative power are felt; and our hearts are lifted up because of the beauties of nature. And perhaps if we are constantly aware of His great gifts and show our awareness by exemplary lives, we may in truth look upon His face one day; and our hearts will be filled once again, but in even greater measure, with the desire to sing praises to Him.

This is the only hymn in our present hymnbook by Carrie S. Thomas, but these few eloquent lines powerfully attest to her liter-

ary attainments. As with many of the gifted hymn writers of this and earlier times, she was a product of England, born in Plymouth in 1848, subsequently immigrating to Utah, where she reared a large family and held important Church and national positions. In recognizing her majestic poetry this month we also recognize a native son who set it to eloquent music—Dr. Leroy J. Robertson. He has composed 12 of the hymntunes in the present edition of the hymnbook, yet few are widely used. The hymn for the month of February will help many of our congregations become aware of the excellence of Brother Robertson's church compositions.

It is generally advisable for the organist to introduce a new hymn by playing it through in its entirety; and since this one is short, the congregation should be able to grasp the melody quickly. There are few technical problems, yet the composer has made good use of harmonic variety and interesting voice leading; and even the astute musician in the congregation will enjoy singing the hymn. It should be sung in a stately, dignified, yet joyous manner.

To the Chorister:

Keep your conducting pattern high enough for the singers to see you easily. Conduct with a good sweep, in keeping with the nature of the music and text. Be sure, also, that you exemplify by your posture and general attitude the nature of the singing you expect from the congregation. Study the hymn thoroughly ahead of time,

noting that on the first verse there should be no breath after the word "raise," since it would break the thought. Ordinarily, we do not advocate this sort of thing, because it tends to make congregational singing somewhat "stuffy" and contrived sounding. If the singers grasp the real meaning of these powerful words, and the equally powerful, upward-surgant music, the hymn will almost sing itself! Creating the atmosphere to make this possible is the job of the chorister and organist.

The hymn for this month is purposely brief. Use your free time, when it occurs, in reviewing some of the other great hymns presented in recent months in order to make them a permanent part of your repertoire. Avoid asking for favorite hymns from the congregation. This detracts from the service and defeats the purpose of the hymn practice. More of the hymns will become favorites as the congregation gets well acquainted with them.

—Ralph Woodward.

February Sacrament Gems

SENIOR SUNDAY SCHOOL

Jesus said, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."¹

JUNIOR SUNDAY SCHOOL

Jesus said, "This is my commandment, That ye love one another, as I have loved you."²

¹John 7:17.
²John 15:12.

Junior Sunday School Hymn for the Month of February

HYMN: "Beautiful Savior"; Crusader's Hymn, arranged by Lorin F. Wheelwright; *The Children Sing*, No. 195.

On February 4, as hymn practice began, Sister Adams, the Junior Sunday School chorister, said to the children, "Dear brothers and sisters," (she preferred to address them in this way as it helped to remind her they deserved her respect, even though they were very young), "our ears can tell us so many wonderful things. As I hum a new melody, you decide whether I feel happy, or worried, or angry. Sometimes boys and girls like to close their eyes so that they can listen better. Would you like to do that?" (The teachers were alert to see that those who closed their eyes were not annoyed by their neighbors.) Sister Adams hummed the six phrases of the first verse smoothly and reverently, then invited them to open their eyes. The children decided that her mood was "happy."

"Sister Foster has come to play this hymn on her violin while I sing the words," Sister Adams continued, "and you will see that you were right in guessing I am happy." Sister Foster played very quietly; then Sister Adams sang clearly the words to the first verse (they did not yet use piano accompaniment, as they wanted words and melody to be impressed first). "What were some of the things the hymn mentioned as being 'fair' or 'beautiful'?" As a six-year-old boy mentioned the sunshine, Sister Adams invited him to place a picture of the sun on the flannelboard. Someone mentioned stars, and they were placed on the board. No one could think of the other thing described as "fair," so Sister Adams let them listen again as she sang the verse. Many knew it then, and the picture of the moon was put up. When the children mentioned that Jesus was fairer than

sunshine and moonlight and stars, she placed a picture of Jesus (taken from the cover of the October, 1967, *Instructor*) above the others.

Sister Adams then pointed to the sunshine, moonlight, and stars, as she sang the first three phrases, the children singing with her. Then she invited them to listen to the last three phrases about Jesus, and to echo each phrase after her. The organist was now playing the melody with her. The next time through, Sister Adams played a game with them, opening her hand when they were to sing, and closing her hand when they were to listen. In this way she could lead them to sing where they were accurate and listen in those places where they had not grasped the music accurately. On the large poster of the "Months of the Year" introduced last month, the paper covering the month of February was lifted, and the beautiful picture of Christ was fastened in place. Then they sang the first verse once more, before reviewing the hymn for January.

Because the children had been sitting so long, Sister Adams had them stand to sing January's hymn, "Thanks to Our Father"; and the children moved their hands to the pitch levels along with the chorister. Sister Penn's class was then invited to sing

"How Lovely Are the Messengers," learned last year, and the entire Junior Sunday School sang it as they filed out to classes.

On the second Sunday they reviewed the first verse and were able, after practice, to sing it without the visual aids. The children added the second verse, with the help of pictures. On the third Sunday they could sing both the first and second verses, so the third verse was taught. The children were told that next Sunday Sister Foster would come again with her violin and play a beautiful descant melody while they sang. This turned out to be such a thing of beauty that Sister Adams arranged, through the Sunday School superintendent, to have the bishop invite the children to sing in sacrament service in March, using organ and violin accompaniment.

To the Organist:

Unless you are very skillful, it will take deliberate practice to learn to play the single-note melody softly and expressively. The key of D-flat, with frequent altered tones, will also need to be thoroughly mastered. A wrong note or clumsy rhythm can immediately destroy all of the beauty and mood which the hymn is capable of awakening in children.

—D. Evan Davis.

Organ Music To Accompany February Sacrament Gems

Darwin K. Wolford

The image shows a musical score for organ accompaniment. It consists of two systems of music, each with a treble and bass staff. The key signature is one flat (B-flat), and the time signature is common time (C). The first system begins with a mezzo-piano (mp) dynamic marking. The melody is primarily in the treble staff, with the bass staff providing harmonic support. The second system continues the melody and accompaniment. The notation includes various musical symbols such as notes, rests, and dynamic markings.

SIMPLICITY

by Lowell L. Bennion

The other evening my wife and I went window-shopping. Stores were closed, and we had nothing to do but look. On one street were two furniture stores. The show window of one was full of a variety of pieces—a bedroom set, a dining-room table, living-room furniture, lamps, etc., etc.—stacked together almost in warehouse style. The show window of the other store presented a single, green leather chair with a footstool and a lamp, and small table to one side. Returning home that evening we commented on that beautiful chair that lingered in our memory and still does. Advertisers, you will note, have a fairly simple design and unified focus in their ads, just as many merchants do in their windows; and we notice and remember them because of their simplicity.

Lessons, too, should have a single focus, a unifying idea. This has been stressed over and over again, but it needs emphasis because many teachers take a shotgun aim at the subject instead of a rifle aim; and students go home from class with no deep impression.

SIMPLICITY IN TEACHING

Lessons, like show windows, can be designed simply and if so are likely to be better understood and remembered. Let us give some illustrations:

(1) A lesson can be built around a single word. Suppose you had a lesson to give on "love thy neighbor." One simplified, unified approach might be to write the word "love" on the board, then to ask each class member (or, if the class is over 20 in number, those on the back or second row) to either ask a question or make a statement about love. Some interesting things will be said. For example: What is love? What is the difference between love of God and love of neighbor? between love of your girl friend and love of neighbor? The teacher can sense where

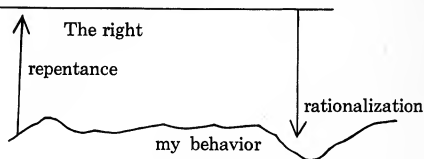
the real interest lies and thus pursue the most pertinent questions to achieve his purpose—that of inspiring class members to really love their neighbors. The word "love" remains in sharp focus.

(2) A whole lesson can be based on a single story: a parable, such as the Good Samaritan, the Prodigal Son, Sowing, the Talents. The teacher should make it easy for students to ask questions about the story and to let them discover the lesson or lessons taught therein. Questions can also be asked which will adapt the lesson to their lives today. For example, in regard to the Good Samaritan story, one might ask: Who, among your acquaintances, is wounded or hurt? and in what situations? (e.g., the girl who is 18 and has never had a date, or the family from a minority group which has just moved into the neighborhood or has come to school?) Which role do we play, that of the Levite or the Good Samaritan? How can it be done without self-praise and without hurting the other person? Students might even be challenged to write a modern version of the Good Samaritan parable and stage it for the class. The story and its meaning would never be forgotten.

(3) A single scriptural verse can lay the foundation for an entire lesson that will be grasped clearly because of its unity and simplicity. For example:

All the ways of a man are clean in his own eyes. . . . (Proverbs 16:2.)

This verse lends itself to a fresh approach to repentance, providing a discussion of the alternative ways of dealing with one's wrongdoing: either by repentance or by rationalization (self-justification). This can be diagrammed:



What are some of the tricks of rationalization which make self-deceit possible: e.g., "everyone else does it," "John Doe does things worse than that," "just this once," "I don't want to be a goody-goody," "if I sin, I'll have more compassion for the sinner."

Simplicity is beautiful, whether in a work of art or in the art of teaching.

Library File Reference: TEACHERS AND TEACHING.



Photo by Luoma.

Little Lambs

*Little Lamb, who made thee?
Dost thou know who made thee,
Gave thee life, and bid thee feed
By the streams and o'er the mead;
Gave thee clothing of delight,
Softest clothing, woolly, bright;
Gave thee such a tender voice,
Making all the vales rejoice?
Little Lamb, who made thee?
Dost thou know who made thee?*

*Little Lamb, I'll tell thee;
Little Lamb, I'll tell thee.
He is called by thy name,
For He calls Himself a Lamb;
He is meek and He is mild,
He became a little child.
I a child, and thou a lamb,
We are called by His name.
Little lamb, God bless thee!
Little lamb, God bless thee!*

—"The Lamb," by William Blake
(1757-1827)

(For Course 3, lessons of December 17 and January 21,
"How We Show Our Love" and "Familiar Animal and Bird
Babies"; and of general interest.)

Library File Reference: ANIMALS.

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The Teacher

The teacher looked ahead with misgivings but with hope.
Would the way be smooth or rough?

Would it end in success or failure?"

The teacher stood and looked and wondered.

And a voice said, answering: "There will be no end."

And the teacher smiled and said:

"I know it will end. I may teach one year, two years,

Or possibly many more years

But this I know: Someday it will end."

And the teacher went forward to teach.

Those who gathered around the teacher had need to learn.

And the teacher looked into their eyes and desired to fill their needs

And taught them with mind and heart and voice—

A mind filled with knowledge from continued study,

A voice speaking this knowledge in wisdom,

And a heart filling the mind and voice with

Conviction and power.

The teacher learned from mistakes made

And received happiness from lessons taught with inspiration.

Then life changed, and the teacher could not teach.

"It has ended," said the teacher, continuing on the road

Of life. "This is really the end of my teaching."

And the teacher believed this until a person of good position

Stood and said: "I am here because this teacher

Taught me thus."

And the teacher was happy and said, "It was not the end back there—

This is the end.

And it could not have ended better.

I am glad I taught in love and faith and prayer."

Time passed; and the teacher grew old and slept and awakened and
Stood before the Maker.

And the teacher looked and was surprised, for there

Stood also those who had been taught.

And He before whom they stood questioned them and then

Sent them to a high place.

And the teacher said, "It was not the end back there—

This is the end. And it is a more glorious end than

I ever could have hoped for."

And joy filled the teacher's heart, as a great celestial light.

And the teacher looked ahead of those who had been taught

And saw the continued steps of progress and work before each one

And then said: "This is not the end—there is no end.

I have just realized, *there is no end to my teachings!*"

And a voice spoke: "When first you were called to teach, I tried to warn you
Of your great responsibility.

But you can be thankful you taught well,

In humility, in faith, in testimony—

For there is no end to your teachings."

—Goldie B. Despain.



HOW DO I RATE AS A TEACHER?

How well do we learn to teach one another the doctrine of the kingdom? It is an important factor in our happiness and spiritual growth. If we do a good job in a teaching assignment, it will have an eternal impact for good—like the stone tossed into the mill pond which causes waves to reach out in every direction.

Here is an easy way to rate ourselves. Let's consider our method of teaching this week and answer the questions below. When we add up the total "yes" answers and multiply by four, we get our percentage score. (If questions 21, 22, and 24 do not apply to you this week, delete them and add 12 points to your score.) —Compiled by Paul Harmon.

PREPARATION

- | | Yes | No |
|--|--------------------------|--------------------------|
| 1. Did I read the lesson at least one week in advance to allow myself time to ponder the subject? | <input type="checkbox"/> | <input type="checkbox"/> |
| 2. Did I consult The Instructor to make certain I am on the right lesson? | <input type="checkbox"/> | <input type="checkbox"/> |
| 3. Did I search The Instructor for planned lesson enrichment? | <input type="checkbox"/> | <input type="checkbox"/> |
| 4. Did I ask our teaching aids specialist for the help she is prepared to give? | <input type="checkbox"/> | <input type="checkbox"/> |
| 5. Did I read other outside materials, that is, "go the extra mile," in search of colorful, enriching information? | <input type="checkbox"/> | <input type="checkbox"/> |
| 6. Did I digest the lesson material well enough to prepare a few pertinent questions for the discussion? | <input type="checkbox"/> | <input type="checkbox"/> |

PRESENTATION

- | | | |
|---|--------------------------|--------------------------|
| 7. Did I answer the questions, "Why is this subject important for us today?" | <input type="checkbox"/> | <input type="checkbox"/> |
| 8. Did I organize the lesson with a logical sequence of steps or events, with certain conclusions at the end that would help build the testimony of students? | <input type="checkbox"/> | <input type="checkbox"/> |
| 9. Did I use diagrams, maps, or visual aids for interest? | <input type="checkbox"/> | <input type="checkbox"/> |
| 10. Did I involve the students in the lesson by role-playing, short talks, questions, etc. | <input type="checkbox"/> | <input type="checkbox"/> |

DISCIPLINE

- | | | |
|--|--------------------------|--------------------------|
| 11. Did I make it clear to the students that the ward house is the House of the Lord and should be respected as such? | <input type="checkbox"/> | <input type="checkbox"/> |
| 12. Do they understand they may contribute to the lesson, but only after raising a hand and getting permission to do so? | <input type="checkbox"/> | <input type="checkbox"/> |
| 13. Did I get to my classroom on time and not loiter in the halls on my way—did I set them a good example? | <input type="checkbox"/> | <input type="checkbox"/> |
| 14. Would I have been proud of the behavior of my students if a stake officer had visited the class? | <input type="checkbox"/> | <input type="checkbox"/> |

ATTENDANCE

- | | Yes | No |
|---|--------------------------|--------------------------|
| 15. Have I learned the names of all my students? Did I use their names in class? | <input type="checkbox"/> | <input type="checkbox"/> |
| 16. Did I make the students feel needed in the classroom by honoring their opinions and feelings and showing a personal interest in each of them? | <input type="checkbox"/> | <input type="checkbox"/> |
| 17. Have I given the appropriate Sunday School Administrator the names of the inactive students so that he can coordinate the enlistment activities of other church officers in our ward to help activate these students? | <input type="checkbox"/> | <input type="checkbox"/> |

LEADERSHIP

- | | | |
|--|--------------------------|--------------------------|
| 18. Did I set a good example by attending sacrament meeting and other meetings? | <input type="checkbox"/> | <input type="checkbox"/> |
| 19. Did I speak to my students at priesthood and sacrament meetings, calling them by name and referring to their interests? Am I known as an "interested teacher"? | <input type="checkbox"/> | <input type="checkbox"/> |
| 20. Am I a good citizen and neighbor? Do I pay my bills on time, avoid gossip, keep my physical body trim and healthy, obey the law, keep my home and yard clean, and return borrowed property promptly? | <input type="checkbox"/> | <input type="checkbox"/> |
| 21. Did I keep my word about class assignments; for instance, see to it that students assigned 2½-minute talks were prepared? | <input type="checkbox"/> | <input type="checkbox"/> |
| 22. Did I have the students who were assigned 2½ minute talks present them in class before they were presented in the Sunday School worship service? | <input type="checkbox"/> | <input type="checkbox"/> |

ON GETTING "IN TUNE"

- | | | |
|--|--------------------------|--------------------------|
| 23. Did I attend prayer meeting, and on time? | <input type="checkbox"/> | <input type="checkbox"/> |
| 24. If given the assignment of a spiritual thought in prayer meeting, did I prepare it well? | <input type="checkbox"/> | <input type="checkbox"/> |
| 25. Did I ask my Heavenly Father to help me in this sacred work? | <input type="checkbox"/> | <input type="checkbox"/> |

Scores: 90%-100% (See *Doctrine and Covenants* 58:2.)

75%-89% (See *Doctrine and Covenants* 88:77-80.)

Below 75% (See *Alma* 34:33.)

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LESSONS THAT LIVED

THE MASTER TEACHER: HE INVOLVED PEOPLE IN HIS TEACHING.

There came across my desk not long ago these figures on remembering, presented by Robert A. Whitney, president of the Management and Marketing Institute:

Individuals remember only—

10% of what they read
20% of what they hear
30% of what they see
50% of what they see and hear
90% of what they discuss and participate in.

Most of us probably have seen similar information. But these estimates, presented to a large, nation-wide marketing society,¹ represent the new emphasis on involvement in leadership and teaching.

Not many days ago I began reading again into the life of Jesus. This time I read with an eye on the methods He used in leading and teaching people. I came away from the New Testament with a new admiration of His divine mastery in involving people in His teaching.

Take the lesson He gave on His last day of teaching in public:

Two opposing groups joined forces in an attempt to "entangle

him in his talk."² On the one hand were the Pharisees, the Jewish traditionalists. Then there were the Herodians, a political faction supporting the Herod family in power. This meant the Herodians upheld Rome, which delegated to the Herods their authority.

These combined factions appointed spokesmen from among their numbers who had not yet openly opposed Jesus. With honey-eyed words, they addressed Him: "Master, we know thou art true . . ."³ They were role playing.

Then they set before Him their snare: "Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?"⁴

If Jesus answered, "Yes," the scheming Pharisees could have incited the Jews against Him as a disloyal son of Abraham. The Jews abhorred paying the poll tax to Rome. If He replied, "No," the Herodians could accuse Him of stirring sedition against Roman authority.

Perceiving their guile, Jesus said: "Why tempt ye me, ye hypocrites?"⁵

By this time the interest of the onlookers must have reached a high point.

Jesus asked for the tribute money. Then with the coin He turned to a question-answer situation: "Whose is this image and superscription?"⁶ He asked.

"Caesar's," they replied.

One of His greatest lessons followed in this line:

... Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.⁷

They marvelled and went their way.

Jesus involved those whom He taught.

His earthly life is full of masterpieces in teaching methods.

When the woman taken in sin was brought before Him, He stooped, wrote on the ground, and said: "He that is without sin among you, let him first cast a stone at her."⁸

His dialogue with the lawyer who asked what he should do to inherit eternal life led to His telling of the parable of the Good Samaritan.⁹

With a Samaritan woman at Jacob's well He unfolded an unforgettable lesson on "living water."¹⁰

In the Sermon on the Mount Jesus used the surrounding landscape for His visuals. He spoke of the lilies of the field, and of a tree that brought forth good fruit. He also invited the multitude to behold the fowls of the air. These are but a few of many illustrations.

Each of us is a teacher. If we would teach better through involving people, let us go back to the New Testament. We shall find it brimming with the best examples of making lessons live by leading listeners to participate in them.

—Wendell J. Ashton.

(For Course 13, lessons of December 17 and January 14, "At Jacob's Well" and "The Sermon on the Mount"; for Course 27, lesson of January 21, "Faith in Jesus Christ"; and for all teachers.)

¹Savings Institutions Marketing Society of America.

²Matthew 22:15.

³Matthew 22:16.

⁴Matthew 22:17.

⁵Matthew 22:18.

⁶Matthew 22:20.

⁷Matthew 22:21.

⁸John 8:7.

⁹Luke 10:25-37.

¹⁰John 4:4-30.

Library File Reference: TEACHERS AND TEACHING.